This edition is of amazing rarity, even if not unique. It is not noticed by any of our bibliographers. The earliest one mentioned by Thoms is dated 1626. The one that editor has reprinted is somewhat altered from the present copy, which has an additional chapter, not found in the later editions. See Chap. 60, which is not given by Thoms.

K. Faust (J.) Dr.

C. 27 L. 43.

THE HISTORIE of the damnable life, and deserued death of *Doctor Iohn Faustus,*

Newly imprinted, and in conuenient places imperfect matter amended: according to the true Copie printed at Franckfort, and translated into English by P. F. Gent.

Seene and allowed.

Imprinted at London by Thomas Orwin, and are to be solde by Edward White, *dwelling at the little North doore of Paules, at the signe of the Gun.* 1592.

BRITISH MUSEUM

A Discourse of the most famous Doctor *John Faustus of VVittenberg in Germanie, Conuerer,* and Necromancer: wherein is declared many strange things that he himselfe hath seene, and done in the earth and in the Ayre, with his bringing vp, his trauailes, studies, and last end.

Of his Parentage and Birth. Chap. 1.

IOhn Faustus, borne in the town of Rhode, lying in the Prouince of Weimer in Germ. his father a poore Husbandman, and not wel to bring him vp: but hauing an Uncle at Wittenberg, a rich man, & without issue, took this I. Faustus from his father, & made him his heire, in so much that his father was no more troubled with him, for he remained with his Uncle at Wittenberg; where he was kept at ꝑ Uniuersitie in the same citie to study diuinity. But Faustus being of a naughty minde & otherwise addicted, applied not his studies, but toke himselfe to other exercises: the which his Uncle oftentimes hearing, rebuked him for it, as Eli oft times rebuked his children for sinning against the Lord: euen so this good man laboured to haue Faustus apply his study of Diuinitie, that he might come to the knowledge of God & his lawes. But it is manifest that many vertuous parents haue wicked children, as Cayn, Ruben, Absolom, and such like haue ben to their parents: so this Faustus hauing godly parents, and seeing him to be of a toward wit, were very desirous to bring him vp in those vertuous studies, namely, of Diuinitie: but he gaue himself secretly to study Necromancy and Conturation, in so much that few or none could perceiue his profession.

But to the purpose: Faustus continued at study in the Uniuersity, & was by the Rectors and sixteene Maisters afterwards examined howe he had profited in his studies; and being found by them, that none for his time were able to argue with him in Diuinity, or for the excellency of his wisedome to compare with him, with one consent they made him Doctor of Diuinitie. But Doctor Faustus within short time after he had obtayned his degree, fell into such fantasies and deepe cogitations, that he was marked of many, and of the most part of the Students was called the Speculator; and sometime he would throw the Scriptures

from him as though he had no care of his former profession: so that hee began a very vngodly life, as hereafter more at large may appeare; for the olde prouerb sayeth, Who can hold that will away? so, who can hold Faustus from the diuel, that seekes after him with all his indeuour? For he accompanied himselfe with diuers that were skilfull in those diuelish Arts, and that had the Chaldean, Persian, Hebrew, Arabian, and Greeke tongues, vsing Figures, Characters, Conturations, Incantations, with many other ceremonies belonging to these infernal Arts, as Necromantie, Charmes, Witch-saying, Witchcraft, Inchantment, being delighted with their bookes, vsages, and names so well, that he studied day and night therein: in so much that hee could not abide to bee called Doctor of Diuinitie, but vaxed a worldly man, and named himselfe an Astrologian, and a Mathematitian: for a shadow sometimes a Philitian, and vsed great cures, namely, with hearbs, rootes, waters, drinks, receipts, & clisters. And without doubt he was passing wise, and excellent perfect in the holy scriptures: but hee that knoweth his masters will and doth it not, is worthy to be beaten with many stripes. It is written, no man can serue two masters; and, thou shalt not tempt the Lord thy God: but Faustus threw all this in the winde, & made his soule of no estimation, regarding more his worldly pleasure than y hopes to come: therfore at y day of iudgement there is no hope of his redemptiō.

How Doctor Faustus began to practise in his diuelish Arte, and how he coniured the Diuel, making him to appeare and meete him on the morrow at his owne house. Chap. 2.

YOu haue heard before, that all Faustus minde was set to study the artes of Necromantie and Conturation, the which exercise hee followed day and night: and taking to him the wings of an Eagle, thought to flie ouer the whole world, and to know the secrets of heauen and earth; for his speculation was so wonderfull, being expert in vsing his Vocabula, Figures, Characters, Conturations, and other Ceremoniall actions, that in all the haste hee put in practise to bring the Diuell before him. And taking his way to a thicke Wood neere to Wittenberg, called in the Germane tongue Spisser Walde: that is in English the Spissers Wood, (as Faustus would oftentimes boast of it among his crue being in his follie,) he came into the same wood towards euening into a crosse way, where he made with a wand a Circle in the dust, and within that many more Circles and Characters: and thus he past away the time, vntill it was nine or ten of the clocke

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in the night, then began Doctor Faustus to call for Mephostophiles the Spirite, and to charge him in the name of Beelzebub to appeare there personally without any long stay: then presently the Diuel began so great a rumor in the Wood, as if heauen and earth would haue come together with winde, the trees bowing their tops to the ground, then fell the Diuell to bleare as if the whole Wood had been full of Lyons, and sodainly about the Circle runne the Diuell as if a thousand Wagons had been running together on paued stones. After this at the foure corners of the Wood it thundred horribly, with such lightnings as if the whole worlde, to his seeming, had been on fire. Faustus all this while halfe amazed at the Diuels so long tarrying, and doubting whether he were best to abide any more such horrible Conturings, thought to leaue his Circle and depart: wherevpon the Diuel made him such musick of all sorts, as if the Nimphes themselues had beene in place: whereat Faustus was reuiued and stoode stoutly in his Circle aspecting his purpose, and began againe to conture the Spirite Mephostophiles in the name of the Prince of Diuels to appeare in his likenesse: where at sodainly ouer his head hanged houering in the ayre a mighty Dragon: then calls Faustus againe after his Diuelish maner, at which there was a monstrous crie in the Wood, as if hell had been open, and all the tormented soules crying to God for mercy, presently not three fadome aboue his head fell a flame in manner of a lightning, and changed it selfe into a Globe: yet Faustus feared it not, but did perswade himselfe that the Diuell should giue him his request before he would leaue: Oftentimes after to his companions he would boast, that he had the stoutest head (vnder the cope of heauen) at commandements whereat they answered, they knew none stouter than the Pope or Emperour: but Doctor Faustus said, the head that is my seruant is aboue all on earth, and repeated certain words out of Saint Paul to the Ephesians to make his argument good: The Prince of this world is vpon earth and vnder heauen. Well, let vs come againe to his Conturation where we left him at his fiery Globe: Faustus vexed at the Spirits so long tarying, vsed his Charmes with full purpose not to depart before he had his intent, and crying on Mephostophiles the Spirit; sodainly the Globe opened and sprang vp in height of a man: so burning a time, in the end it conuerted to the shape of a fiery man. This pleasant beast ranne about the circle a great while, and lastly appeared in manner of a gray Frier, asking Faustus what was his request. Faustus commaunded that the next morning at twelue of the clocke hee should appeare to him at his house; but the diuel would in no wise graunt:

Faustus began againe to conture him in the name of Beelzebub, that he should fulfil his request: whereupon the Spirit agreed, and so they departed each one his way.

The conference of Doctor Faustus with the Spirit Mephostophiles the morning following at his owne house. Chap. 3.

DOctor Faustus having commaunded the Spirit to be with him, at his houre appointed he came and appeared in his chamber, demanding of Faustus what his desire was: then began Doctor Faustus anew with him to conture him that he should be obedient vnto him, & to answere him certaine Articles, and to fulfil them in al points.

1 That the Spirit should serue him and be obedient vnto him in all things that he asked of him from þ houre vntil the houre of his death.

2 Farther, any thing that he desired of him he should bring it to him.

3 Also that in all Faustus his demaunds or Interrogations, the spirit should tell him nothing but that which is true.

Hereupon the Spirit answered and laid his case foorth, that he had no such power of himselfe, vntil he had first giuen his Prince (that was ruler ouer him) to vnderstand thereof, and to know if he could obtaine so much of his Lord: therfore speake farther that I may do thy whole desire to my Prince: for it is not in my power to fulfill without his leaue. Shew me the cause why (said Faustus.) The Spirit answered: Faustus, thou shalt vnderstand, that with vs it is euen as well a kingdome, as with you on earth: yea, we haue our rulers and seruants, as I my selfe am one, and we name our whole number the Legion: for although that Lucifer is thrust and falle out of heauen through his pride and high minde, yet he hath notwithstanding a Legion of Diuels at his commaundement, that we call the Oriental Princes, for his power is great and infinite. Also there is an host in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, wee must change and giue our selues vnto men to serue them at their pleasure. It is also certaine, we haue neuer as yet opened vnto any man the truth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus upon this arose where he sate, & said, I will haue my request, and yet I will not be damned. The Spirit answered, Then shalt thou want thy desire, & yet art thou mine notwithstanding if any man [illegible] because thee it is in vain, for [illegible] hath confounded [illegible]

Hereupon

Hereupon spake Faustus: Get thee hence forthwith, and take Saint Valentines farewell & Crisam with thee, yet I conjure thee that thou be here at euening, and bethinke thy selfe on that I haue asked thee, and aske thy Princes counsel therein. Mephostophiles the Spirit, thus answered, vanished away, leauing Faustus in his study, where he sate pondering with himselfe how he might obtaine his request of the diuel without losse of his soule: yet fully he was resolued in himselfe, rather than to want his pleasure, to doe whatsoeuer the Spirit and his Lord should condition vpon.

The second time of the Spirits appearing to Faustus in his house, and of their parley. Chap. 4.

FAustus continuing in his diuelish cogitations, neuer mouing out of the place where the Spirit left him (such was his feruent loue to the diuel) the night approching, this swift flying Spirit appeared to Faustus, offering himself with all submission to his seruice, with full authority from his Prince to doe whatsoeuer he would request, if so be Faustus would promise to be his: this answere I bring thee, and an answere must thou make by me againe, yet will I heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gaue him this answere, though falsely (for his soules sake) That his request was none other but to become a Diuel, or at the least a limme of him, and that the Spirit should agree vnto these Articles as followeth.

1 That he might be a Spirite in shape and qualitie.

2 That Mephostophiles should be his seruant, and at his commandement.

3 That Mephostophiles should bring him any thing, and doo for him whatsoeuer.

4 That at all times he should be in his house, inuisible to all men, except onely to himselfe, and at his commandement to shew himselfe.

5 Lastly, that Mephostophiles should at all times appeare vnto him, in whatsoeuer shape or forme soeuer he would.

Vpon these poynts the Spirit answered Doctor Faustus, that all this should be granted him and fulfilled, and more if he would agree vnto him vpon certaine Articles as followeth.

First, that Doctor Faustus should giue himselfe to his Lord Lucifer, body and soule.

Secondly, for confirmation of the same, he should make him a writing.

ting, written with his owne blood.

Thirdly, that he would be an enemie to all Christian people.

Fourthly, that he would denie his Christian beleefe.

Fiftly, that he let not any man change his opinion, if so bee any man should goe about to dissuade, or withdraw him from it.

Further, the spirit promised Faustus to giue him certaine yeares to liue in health and pleasure, and when such yeares were expired, that then Faustus should be fetched away, and if he should holde these Articles and conditions, that then he should haue all whatsoeuer his heart would wish or desire; and that Faustus should quickly perceiue himself to be a Spirit in all maner of actions whatsoeuer. Hereupon Doctor Faustus his minde was so inflamed, that he forgot his soule, and promised Mephostophiles to hold all things as hee had mentioned them: he thought the diuel was not so black as they vse to paynt him, nor hell so hote as the people say, &c.

The third parley between Doctor Faustus and Mephostophiles about a conclusion. Chap. 5

After Doctor Faustus had made his promise to the diuell, in the morning betimes he called the Spirit before him and commaunded him that he should alwayes come to him like a Fryer, after the order of Saint Francis, with a bell in his hande like Saint Anthonie, and to ring it once or twise before he appeared, that he might know of his certaine comming: Then Faustus demaunded the Spirit, what was his name? The Spirit answered, my name is as thou sayest, Mephostophiles, and I am a prince, but seruant to Lucifer: and all the circuit from Septentrio to the Meridian, I rule vnder him. Euen at these words was this wicked wretch Faustus inflamed, to beare himselfe to haue gotten so great a Potentate to be his seruant, forgot the Lord his maker, and Christ his redeemer, became an enemy vnto all mankinde, yea, worse than the Giants whom the Poets fayne to climb the hilles to make warre with the Gods: not vnlike that enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot that the high climbers catch the greatest falles, and that the sweetest meate requires the soureste sawce.

After a while, Faustus promised Mephostophiles to write and make his Obligation, with full assurance of the Articles in the Chapter before rehearsed. A pitifull case, (Christian Reader,) for certainly this Letter or Obligation was found in his house after his most lamen-

table

table end, with all the rest of his damnable practises vsed in his whole life. Therefore I wish al Christians to take an example by this wicked Faustus, and to be comforted in Christ, contenting themselues with that vocation whereunto it hath pleased God to call them, and not to esteeme the vaine delights of this life, as did this vnhappie Faustus, in giuing his Soule to the Diuell to confirme it the more assuredly, he tooke a small penknife, and pricke a vaine in his left hand, & for certaintie thereupon, were seene on his hand these words written, as if they had been written with blood, ô homo fuge: whereat the Spirit vanished, but Faustus continued in his damnable minde, & made his writing as followeth.

How Doctor Faustus set his blood in a saucer on warme ashes, and writ as followeth. Chap. 6.

I Iohannes Faustus, Doctor, doe openly acknowledge with mine owne hand, to the greater force and strengthning of this Letter, that sithence I began to studie and speculate the course and power of the Elements, I haue not found through the gift that is giuen mee from aboue, any such learning and wisdome, that can bring mee to my desires: and for that I find, that men are vnable to instruct me any farther in the matter, now haue I Doctor Iohn Faustus, vnto the hellish prince of Orient and his messenger Mephostophiles, giuen both bodie & soule, vpon such condition, that they shall learne me, and fulfill my desire in all things, as they haue promised and vowed vnto me, with due obedience vnto me, according vnto the Articles mentioned betweene vs.

Further, I couenant and grant with them by these presents, that at the end of 24. yeares next ensuing the date of this present Letter, they being expired, and I in the meane time, during the said yeares be serued of them at my will, they accomplishing my desires to the full in al points as we are agreed, that then I giue them full power to doe with me at their pleasure, to rule, to send, fetch, or carrie me or mine, be it either body, soule, flesh, blood, or goods, into their habitation, be it wheresoeuer: and herevpon, I defie God and his Christ, all the hoast of heauen, and all liuing creatures that beare the shape of God, yea all that liues, and againe I say it, and it shall be so. And to the more strengthning of this writting, I haue written it with mine owne hand and blood, being in perfect memory, and hereupon I subscribe to it with my name and title, calling all the infernall, mightie, and supreme powers to witnesse of this my Letter and subscription.

Iohn Faustus, approued in the Elements, and the spirituall Doctor.

How Mephostophiles came for his writing, and in what maner hee appeared, and his sights he shewed him: and how he caused him to keep a copie of his owne writing. Chap. 7.

DOctor Faustus sitting pensive, having but one onely boy with him, sodainely there appeared his Spirite Mephostophiles, in likenes of a fierie man, from whome issued most horrible fierie flames, in so much that the boy was afraide, but being harmed by his master, he bad him stand still and he should haue no harme: the Spirit began to stare as in a singing maner. This pretie sport pleased Doctor Faustus well, but hee would not call his Spirit into his Counting house, vntill hee had seene more: anon was heard a rushing of armed men, and trampling of horsses: this crasing, came a kennell of hounds, and they chased a great Hart in the hall, and there the Hart was slaine. Faustus tooke heart, came forth, and looked vpon the Hart, but presently before him there was a Lyon and a Dragon together fighting, so fiercely, that Faustus thought they would haue brought downe the house, but the Dragon ouercame the Lyon, and so they vanished.

After this, came in a Peacock, with a Peahen, the cocke hailing of his tayle, and turning to the female, beate her, and so vanished. Afterward followed a furious Bull, that with a full fiercenes ran vpon Faustus, but comming neare him, vanished away. Afterward followed a great old Ape, this Ape offered Faustus the hand, but he refused: so the Ape ran out of the hall againe. Herevpon fell a mist in the hall, that Faustus saw no light, but it lasted not, and so soone as it was gone, there lay before Faustus two great heapes, one full of gold, the other full of siluer.

Lastly, was heard by Faustus all maner Instruments of musicke, as Organs, Clarigolds, Lutes, Viols, Citerns, Waights, Dompeypes, Flutes, Anames, Harpes, and all maner of other Instruments, the which so rauished his minde, that hee thought hee had been in another world, forgat both body and soule, in so much that he was minded neuer to change his opinion concerning that which he had done. Hereat, came Mephostophiles into the Hall to Faustus, in apparell like vnto a Frier, to whome Faustus spake, thou hast done me a wonderfull pleasure in shewing mee this pastime, if thou continue as thou hast begun, thou shalt win my heart and soule, yea and haue it. Mephostophiles answered, this is nothing, I will please thee better: perchance thou wilt know my power and all, aske what thou wilt request of mee, that shalt thou haue, conditionally hold thy promise, and giue me thy hand-writing: at

which

which words, the wretch thrust forth his hand, saying, holy thee, there hast thou my promise: Mephostophiles tooke the writing, and willing Faustus to take a copie of it, with that the peruerse Faustus being resolute in his damnation, wrote a copie thereof, and gaue the Diuell the one, and kept in store the other. Thus the Spirit and Faustus were agreed, & dwelt together no doubt there was a vertuous housekeeping.

The manner how Faustus proceeded with his damnable life, and of the diligent seruice that Mephostophiles vsed towards him. Chap. 8.

DOctor Faustus hauing giuen his soule to the diuell, renouncing all the powers of heauen, confirming this lamentable action with his owne blood, and hauing alreadie deliuered his writing out into the diuels hand, the which so puffed up his heart, that hee had forgot the minde of a man, and thought rather himselfe to bee a spirit. This Faustus dwelt in his Vncles house at Wittenberg, who died, and bequeathed it in his Testament to his Cousin Faustus. Faustus kept a boy with him that was his scholler, an vnhappie waggr, called Christopher Wagner, to whome this sporte and life that hee saw his master follow seemed pleasant. Faustus loued the boy well, hoping to make him as good or better scene in his diuelish exercise than himselfe: and hee was fellow with Mephostophiles: otherwise Faustus had no more companie in his house, but himselfe, his boy and his Spirit, that euer was diligent at Faustus commaund, going about the house, clothed like a Frier, with a little bell in his hand, seene of none but Faustus. For his victuall and other necessaries, Mephostophiles brought him at his pleasure from the Duke of Saxon, the Duke of Bauaria, and the Bishop of Saltzburg: for they had many times their best wine stolne out of their cellers by Mephostophiles: Likewise their prouision for their owne table, such meate as Faustus wished for, his spirite brought him in: besides that, Faustus himselfe was become so cunning, that when he opened his windowe, what foule soeuer he wished for, it came presently flying into his house, were it neuer so daintie. Moreouer, Faustus and his boy went in sumptuous apparrell, the which Mephostophiles stole from the Mercers at Norenberg, Auspurg, Francke-ford, and Lipzig: for it was hard for them to find a lock to keep out such a theefe. All their maintenance was but stolne & borrowed ware: and thus they liued an odious life in the sight of God, though as yet ꝑ world were vnacquainted with their wickednes. It must be so, for their fruites be one other: as Christ saith through Iohn, where hee cals the diuell a theefe,

and [illegible] that saue Faustus, for he stole him away both body and soule.

How Doctor Faustus would haue married, and how the Diuell had almost killed him for it. Chap. 9.

DOctor Faustus continued thus in his Epicurish life day & night, and beleeued not that there was a God, hell, or diuell: he thought that body and soule died together, and had quite forgotten Diuinitie or the immortalitie of his soule, but stoode in his damnable heresie day and night. And bethinking himselfe of a wife, called Mephostophiles to counsaile; which would in no wise agree: demanding of him if he would breake the couenant made with him, or if he had forgotte. Hast not thou (quoth Mephostophiles) sworne thy selfe an enemy to God and all creatures? To this I answere that, thou canst not marry; thou canst not serue two masters, God, and thy Prince; for wedlock is a chiefe institution ordained of God, and that hast thou promised to flie, as we vow all, and that hast thou also done: and moreouer thou hast confirmed it with thy blood: perswade thy selfe, that what thou doest in contempt of wedlock, it is all to thine owne delight. Therefore Faustus, looke well about that, and bethinke thy selfe better, and I will that thou change thy minde: for if thou kepe not what thou hast promised in thy writing, he will teare thee in peeces like the dust vnder thy feete. Therefore sweete Faustus, thinke with what vnquiet life, anger, strife, & debate thou shalt liue in when thou takest a wife: therefore change thy minde.

Doctor Faustus was with these speeches in despaire: and as all that haue forsaken the Lord, can build vpon no good foundation: so this wretches Faustus hauing forsooke the rock, fell in despaire with himself, fearing if he should motion Matrimonie any more, that the diuell would teare him in peeces. For this time (quoth he to Mephostophiles) I am not minded to marry. Then you doe well, answered his spirite. But shortly after that within two houres after, Faustus called his spirite, which came in his old maner like a Frier. Then Faustus said vnto him, I am not able to resist nor withstand my fantasie, I must and will haue a wife, and I pray thee giue thy consent to it. Vpon this words arose such a whirle-winde about the place, that Faustus thought the whole house would come downe: all the doores in the house flew off the hookes; after all this, his house was full of smoke, and the floore couered ouer with ashes: which when Doctor Faustus perceiued, he would haue gone vp the staires: and flying vp, he was taken and throwne into the hall,

that

that he was not [illegible] monstrous circle of fire, never standing still, that Faustus feare[illegible] up, and though there to have been burned. Then cried he out to his Spirit Mephostophiles for help, promising him he would [illegible] all things as he had vowed at his hands aforetime. Then [illegible] upon him angrily Diuell, so fearefull and monstrous to behold, that Faustus durst not looke on him. The Diuell said, What wouldst thou have Faustus? how darst thou thy maker? what mind art thou in now? Faustus answered, he had forgot his promise, desiring him of pardon, and he would call no more of such things. Then the Diuell answered, thou were best so to do, and so vanished.

After appeared unto him one of the Mephostophiles with a bot in his hand, and spake to Faustus: If thou [illegible] with us, holde thou that which thou hast vowed, and then performe as thou hast promised; and more then that, thou shalt have thy hearts desire of what woman soeuer thou wilt, bee shee aliue or dead; and so long as thou wilt, thou shalt keepe her by thee.

These words pleased Faustus wonderfull well, and repented himselfe that hee was so foolish to wish himselfe married, that might have any woman in the whole Citie brought to him at his commaund; the which he practised and persecuted a long time.

Questions put forth by Doctor Faustus vnto his Spirite Mephostophiles. Chap. 10.

DOctor Faustus liuing in all manner of pleasure that his heart could desire, continuing in his amorous wiues, his delicate fare, and costly apparel, called on a time his Mephostophiles to him: which being come, he taught with him a booke in his hand of all manner of diuelish and inchanted arres, the which he gaue Faustus, saying: Holde my Faustus, worke now thy hearts desire: The copie of this inchanting booke was all to hard found by his seruant Christopher Wagner. Well (quoth Faustus to his Spirit) I haue called thee to know what thou canst doe if I haue need of thy help. Then answered Mephostophiles and said, my Lord Faustus, I am a flying spirite yea, so swift as thought can thinke, to do whatsoeuer there Faustus said: but how came thy Lord and maister Lucifer to haue so great a fall? To heare? Mephostophiles answered: My Lord Lucifer was a faire Angell created of God as immortal, and being placed in the Seraphins, which are aboue the Cherubins, hee would haue presumed vnto the Throne of God, with intent to haue

How Doctor Faustus dreamed that hee had seene hell in his sleepe, and how he questioned with his Spirit of matters as concerning hell, with the Spirits answere. Chap. 12.

THe night following, after Faustus his communication had with Mephostophiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had seene a part of hell: but in what maner it was, or in what place he knew not: whereupon he was greatly troubled in minde, and called unto him Mephostophiles his spirit, saying to him, my Mephostophiles, I pray thee resolue me in this doubt: what is hell, what substance is it of, in what place standes it, and when was it made? Mephostophiles answered: my Faustus, thou shalt knowe, that before the fall of my Lord Lucifer there was no hell, but euen then was hell ordained: it is of no substance, but a confused thing: for I tell thee, that before al Elements were made, and the earth seene, the Spirit of God moued on the waters, and darkenes was ouer all: but when God said, let it bee light, it was so at his word, and the light was on Gods right hand, and God praised the light. Iudge thou further: God stood in the middle, the darkenes was on his left hand, in the which my Lord was bound in chaines vntill the day of iudgement: in this confused hell is nought to bee but a filthie, sulphurish, fierie, stinking mist or fog. Further, wee Diuels know not what substance it is of, but a confused thing. For as a bubble of water flieth before the wind, so doth hell before the breath of God. Further, we Diuels know not how God hath

last

into the foundation of our hell, nor to perfect it to: but to bee short with thee Faustus, we know that pulleth another bottome out of.

The second question put foorth by Doctor Faustus to his Spirite, what Kingdomes there were in hell, how many, and what were their rulers names. Chap. 12.

FAustus spake againe to Mephostophiles, saying: thou speakest of wonderfull things, I pray thee now tell mee what Kingdomes is there in your hell, how many are there, what are they called, and who rules them: the Spirite answered him: my Faustus, knowe that hell is as thou wouldst thinke with thy selfe another world, in the which wee have our being, under the earth, and above the earth, even to the Heavens; within the circumference whereof are contained ten Kingdomes, namely:

1 Lacus mortis.
2 Stagnum ignis.
3 Terra tenebrosa.
4 Tartarus.
5 Terra oblivionis.
6 Gehenna.
7 Herebus.
8 Barathrum.
9 Styx.
10 Acheron.

The which Kingdomes are governed by fiue kings, that is, Lucifer in the Orient, Beelzebub in Septentrio, Belial in Meridie, Astaroth in Occidente, and Phlegeton in the middest of them all: whose rule and dominions have none end vntill the day of Doome. And thus farre Faustus, hast thou heard of our rule and kingdomes.

Another question put foorth by Doctor Faustus to his Spirite concerning his Lorde Lucifer, with the sorrow that Faustus fell afterwards into. Chap. 13.

DOctor Faustus began againe to reason with Mephostophiles, requiring him to tell him in what forme and shape, & in what estimation his Lord Lucifer was when he was in fauour with God. Whereupon his spirit required him of three daies respite, which Faustus granted. The 3. daies being expired, Mephostophiles gaue him this answere: Faustus, my Lord Lucifer, (so called now, for that he was banished out of the clearе light of Heaven) was at the first an Angell of God, he sate on the Cherubins, and sawe all the wonderfull workes of God, yea he was so of God adorned, for shape, pompe, authority, brightnes, & dwelling, that he far excelled all other the creatures of God,

yea

[illegible] placed him ouer the Cherubins, where he had a singular office, and [illegible] before God some, to the end he might be the more pretious vnto his beings: but when he began to be bigge minded, proude, and so presumptuous that he would vsurpe the seate of his Maiestie, then was he banished out from amongst the heauenly powers, separated from their abiding into the manner of a fierie stone, that no water is able to quench, but continually burneth vntill the ende of the worlde.

Doctor Faustus, when he had heard the wordes of his spirite, began to consider with himselfe, hauing diuerse and sundrie opinions in his head: and very pensiuely (saying nothing) vnto his Spirite, he went into his chamber, and into him on his bed; receiuing the words of Mephostophiles; which so pearced his heart, that he fell into sighing and great lamentation, crying out: alas, ah, wo is me! what haue I done? Cursed shall it come to passe vnto me: am not I also a creature of Gods making, bearing his owne Image and similitude, into whom he hath breathed the Spirite of life and immortalitie, vnto whome he hath made all things liuing subiect; but woe is me, mine hautie minde, proud aspyring stomach, and filthie flesh, hath brought my soule into perpetuall damnation; yea, pride hath abused my vnderstanding, insomuch that I haue forgot my maker, the Spirit of God is departed from mee. I haue pronounced the Diuell my Sauior: and therefore it is but a folly for me to hope for grace, but I must bee euen with mee as with Lucifer, throwne into perpetuall burning fire: ah, woe is me that euer I was borne. In this perplexitie lay this miserable Doctor Faustus, hauing quite forgot his faith in Christ, neuer falling to repentance truly, whereby to attaine the grace of holy Spirit of God againe, the which would haue bin able to haue resisted the strong assaults of Sathan: For although hee had made him a promise, yet hee might haue remembred through true repentance sooner come againe into the fauour of God; which saith the Scripture firmely proue, knowing they that are the bodie, are not able to hurt the soule: but he was in all his opinions doubtfull, without faith or hope, and so he continued.

Another disputation betwixt Doctor Faustus and his Spirite, of the power of the Diuell, and of his enuie to mankinde. Chap. 14.

After Doctor Faustus had [illegible] and sorrowed [illegible] of his wicked estate, he called againe Mephostophiles

[illegible]

[illegible] vnto him, commanding him to tell how the [illegible] estate, power, attempts, tyranny and [illegible] of the Diuell: for he was moued to such kinde of talking vpon the first motion, this question that thou demandest of me, will turne thee to no small discontentment: therefore thou shouldst not haue desired vs of such matters, for it concerneth the secrets of our kingdome, although I cannot denie to resolue thee of it. Therefore know thou Faustus, that for sinne [illegible] Lucifer fell from heauen, he became a mortall enemie vnto God and man, and hath vsed (as now he doth) all manner of tyranny to the destruction of man, as is manifest by diuers examples, one falling vpon his sword, another hangs himselfe, another drowns himselfe, others stabbe themselues, others vnfaithfully despayre, and so come to bitter confusion: the first man Adam that was made perfect to the similitude of God, hauing Lord his pattern, the Diuell deceiued him: yea Faustus, in him was the beginning and first occasion of the Lord Lucifer vsed to man: the like vsed he with Cain, the sonne which the children of Israel, when they worshipped strange Gods, and fell to whoredome with strange women: the like with Saul: so did he by the seuen husbands of her that after was the wife of Tobias: likewise Dagon and fellow brought to confusion 30000 men, whereupon the Arke of God was taken: and Belial made Dauid to number his men, whereupon were slaine 60000 also hee deceiued King Salomon that worshipped the Gods of the heathen: and there are such Spirits innumerable that continue by men and tempt them, to driue them to sinne, weaken their beliefe: for he rules the hearts of Kings and Princes, stirring them vp to warre and bloody shed, and to this intent doe we spread our selues throughout all the world, as the bitter enemies of God, and his Sonne Christ, yea & all those that worship them: and that thou knowest by thy selfe Faustus, how we haue dealt with thee. To this answered Faustus, why then thou diddest also beguile me. Yea (quoth Mephostophiles) why should not we help one forwards so soone as we saw thy heart, how thou didst despise thy degree taken in Diuinitie, and didst study to search and know the secrets of our kingdome, euen then did we enter into thee, giuing thee diuers foule and filthy cogitations, pricking thee forward in thine intent, and perswading thee that thou couldst neuer attaine to thy desire, but if thou hadst the help of some diuell: and when thou wast delighted with this, then tooke we aduice in thee, so to firmely, that thou gauest thy selfe vnto vs, both body and soule the which thou (Faustus) canst not deny. Verely answered Faustus, Thou sayest true Mephostophiles,

I cannot waste time with thee now my miserable Faustus, but hereafter I beseech thee, be more diligent to read the holy Scriptures, and pray without ceasing, for by vain securitie the kingdome of the holy Patriarks and Prophets, is (for ought I know) at hand to be taken from us. If I depart not also hence for ever (like a hell-hound) I am sure to be partaker with the furious Tyrant thereof: Now therefore (my Faustus) while thou hast time, and canst have it, remember this, remember this, and let not the day of thy visitation vainly slip and perish from thee.

How Doctor Faustus desired again of his Spirit to know the secrets and paines of hell, and whether those damned Devils and their company might ever come into the favour of God againe or not? Chap. 15.

DOctor Faustus now every moment with lamentable voice bewailed to get loose from so miserable a end as he had given himself unto, both of body and soule, but his repentance was like to that of Cain and Judas, he thought his sinnes greater then God could forgive, hereupon resting his mind, he labored up to heaven, but found nothing therein, for his heart was possessed with the Divel, that he could thinke of nought els but of hell, and the paines thereof. All therefore in all the hast he calleth unto him his Spirit Mephostophiles, desiring him to tell him some more of the secrets of hell, what paines the damned there do, and how they were tormented, and whether the damned soules might be set againe into favour of God, so to be released out of their torments or not, wherein (quoth he) resolved, my Faustus, thou mayst (yet) leave to question any more of such matters, for they will but molest thy mind. I pray thee what meanest thou? Thinkest thou through these thy fantasies to escape me? No, for if thou shouldest climb up to heaven, there to hide thy selfe, yet would I shake thee down again, for thou art mine, and thou belongest unto our society: therefore Faustus, thou must repent thus thy foolish demaund, except thou be resolved that I shall tell thee nothing. Quoth Faustus ragingly, I will know, or I will not live, wherefore dispatch and tell me: to whom Mephostophiles answered, Faustus, it is no trouble unto me at all to tell thee, and therefore fully thou forcest me thereto, I will tell thee things to the terror of thy soule if thou wilt abide the hearing. Thou wilt have me tell thee of the secrets of hell, and of the paines thereof, know Faustus, that hell hath many figures, semblances, and names, but it cannot be named nor figured in such sort unto the living, that are damned, as it is unto those that are dead, and for both see and feele the torments

[illegible] Hell is [illegible] and [illegible] the which [illegible] neuer [illegible] to [illegible] againe but [illegible] as nothing for [illegible] to recken [illegible] Hell is [illegible] and [illegible] fashion [illegible] vallies into [illegible] the where the damned soules [illegible] so soone as the soule is out of man [illegible] body, it [illegible] by [illegible] to the place from whence it came, and [illegible] ery vp aboue (for [illegible] [illegible] to [illegible] [illegible] by the [illegible] Angels at the [illegible] [illegible] [illegible] [illegible] their [illegible] spent on the earth) they fall into the [illegible] which hath no bottome, into a perpetuall fire, which shall neuer be quenched: for like as the [illegible] into the water, looseth [illegible] nature, neither is his fire extinguished; euen so the hellish fire is vnquenchable: and euen as the [illegible] being burned [illegible] not, and yet consumeth not: so likewise the damned soules in [illegible] with are [illegible] burning, but their paines neuer diuin thing. [illegible] soule is bereaued the euerlasting paine, in which is neither hope nor mercy. So is created there darknesse, in which we see neither the light of Sunne, Moone, nor Starre: and were our darknesse like the darkenesse of the night, yet were there hope of mercie, but ours is perpetuall darknesse, cleane exempt from the face of God. Hell hath also a place within it called Chasma, out of the which issueth all manner of thunders, lightnings, with such horrible shrikings and howlings, that sometimes the very [illegible] [illegible] stand in feare thereof: for one while it sendeth forth winds with exceeding snow, hayle, and raine congealing the water into yce, with the which the damned are frozen, gnashing their teeth, howling and cry, and yet cannot die. Otherwhiles, it sendeth forth most horrible voices like vnto fogges, with flaming flames of fire and brimstone, wherein the wretchfull soules of the damned lie broyling in their [illegible] torments: yea Faustus, hell is called a prison wherein the damned lie continually bound; it is also called Pernicies, and Exitium, death, destruction, hurtfulnesse, mischiefe, a mischance, a pitifull and an euill thing [illegible] without end. We haue also with vs in hell a ladder, reaching of an exceeding height, as though it would reach the heauens, on which the damned ascend to seeke the blessing of God; but through their infidelitie, when they are at the very highest degree, they fall downe againe into their former miseries, complaining of the heate of that vnquenchable fire: yea sweete Faustus, so must thou vnderstand of hell, the while thou art so desirous to know the secrets of our kingdome. And marke Faustus, hell is the nurse of death, the heate of all fire, the shadow of heauen and earth, the oblation of all goodnes, the paines vnspeakeable, the griefes vnremoueable, the welling of

murderers,

murderers, blasphemers, and such like, then were there some hope to be taken for: therefore my Faustus, as thou commest to hell with those qualities, thou must say with Cain, My sinnes are greater then can be forgiuen, goe hang thy selfe with Iudas, and lastly, bee content to suffer torments with Diues. Therefore know Faustus, that the damned haue neither rule nor time appointed in the which they may hope to bee released, for if there were any such hope, that they might by drawing one drop of water out of the seas in a day, vntill it were all dried, or if there were an heap of sand as high as from the earth to the heauens, that a bird carying away but one graine in a day, at the end of this so long labour, that yet they might hope at the last, God would haue mercy on them, they would be comforted: but now there is no hope that God once thinkes vpon them, or that their howlings shall neuer bee heard: yea, so impossible, as it is for thee to hide thy self from God, or impossible for thee to remoue the mountaines, or to empty the sea, or to tell the number of the drops of raine that haue falne from heauen vntill this day, or to tell what there is most of in the world, yea and for a Camell to goe through the eye of a needle: euen so impossible it is for thee Faustus, and the rest of the damned, to come againe into the fauour of God. And thus Faustus hast thou heard my last sentence, & I pray thee how doest thou like it? But know this, that I counsell thee to let me be vnmolested hereafter with such disputations, or els I will vexe thee euery minute, to thy small contentment. Doctor Faustus departed from his Spirit very pensiue and sorrowful, layd him on his bed, altogether doubtful of the grace and fauour of God, wherefore he fell into fantasticall cogitations: faine he would haue had his soule at liberty again, but the diuel had so blinded him, & taken such deepe roote in his heart, that he could neuer think to craue Gods mercy, or if by chance hee had any good motion, straight waies the diuel would thrust him a fayre Lady into his chamber, which fell to kissing and dalliance with him, through which meanes, he threw his godly motions in the wind, going forward still in his wicked practises, to the vtter ruine both of his body and soule.

Another question put foorth by Doctor Faustus to his Spirite Mephostophiles of his owne estate. Chap. 16.

DOctor Faustus, being yet desirous to heare more straunge things, called his Spirit vnto him, saying: My Mephostophiles, I haue yet another suite vnto thee, which I pray thee denie not to resolue me of. Faustus (quoth the Spirite) I am loth to rea-

[illegible] Faustus
[illegible] Mephostophiles
[illegible] Faustus
[illegible] Mephostophiles
[illegible] Faustus
[illegible] Mephostophiles

Spirit and also in short time to be a good Astronomer or Astrologian: he had learned to perfection of his master the course of the Planets, Moone, and Starres, that he had (almost) learned name of all the Mathematicks that liued in his time, as may well appeare by his workes he dedicated vnto Lucifer and Lolas: for he was nothing without the assent of his Spirit, which learned him to presage of euents to come, before they came to passe, since his death. The like practise hauing by his Magicians, and Nigromancie making, for when he presaged vpon any change, & perfection, or alteration of the weather, or Elements, as winde, raine, frosts, snow, haile, mosse, dew, thunder, lightening: it fell so euen out, as if an Angel of heauen had foretolde it. He did not like the vnskilfull Astronomers of our time, that set in Winter cold, moyst, spite, frostie; and in the Dogge-dayes, hote, dry, thunder, fire, and such like: but he set in all his workes day and houre, when, where, and how it should happen. If any thing wonderful were at hand, as death, famin, plague, or warres, he would set the time and place in true and iust order, when it should come to passe.

A question put foorth by Doctor Faustus to his Spirit concerning Astronomie. Chap. 18.

DOctor Faustus falling to practise, and making his Prognostications, he was doubtfull in many points: wherefore he called vnto him Mephostophiles his Spirit, saying: I finde the ground of this science very difficult to attaine vnto: for that when I conferre Astronomia and Astrologia, as the Mathematicians and auncient writers haue left in memory, I finde them to vary and bery much to disagree: wherefore I pray thee to teach me the truth in this matter. To whome his Spirit answered, Faustus, thou shalt know that the practisers or speculators, or at least the first inuentors of these Artes, vsed some nothing of themselues certaine, whereupon thou mayst attaine to the true prognosticating or presaging of things concerning the heauens, or of the influence of the Planets: for if by chance some one Mathematician or Astronomer hath left behinde him any thing worthy of memorie: they haue so blinded it with enigmaticall words, blinde Characters, and such obscure figures, that it is impossible for an earthly man to attaine vnto the knowledge thereof, without the ayde of some Spirit, or else the special gift of God: for such are the hidden workes of God from men: yet doe we Spirits that flie and fleete in all Elements, knowe such, & there is nothing to be done, or by the Heauens prescribed, but we

knowe it, except onely the day of Doome. Therefore (Faustus) learne of me, I will teach thee the course and recourse of the Sunne and Moone, and the cause of winter and summer, the exaltation and declination of the Sunne, the eclipse of the Moone, the distance and height of the Poles, and every fixed Starre, the nature and operation of the elements, fire, ayre, water, and earth, and all that is contained in them, yea herein there is nothing hidden from me, but onely the life eternall, which once thou hadst Faustus at liberty, but now Faustus thou hast lost it past recouerie: wherefore leauing that which will not be againe had, learne how of me to make thunder, lightning, hayle, snow, and raine: the clouds to rent, the earth and craggie rockes to shake and split in sunder, the Seas to swell, and roze, and ouer-runne their markes. Knowest not thou that the deeper the Sunne sinkes, the hotter he pearceth to, the more thy fame is famous whilest thou art here, the greater shall be thy name when thou art gone. Knowest not thou that the earth is frozen cold and dry, the water running, colde and moyst, the ayre flying, hote and moist, the fire consuming, hote and drie? Yea Faustus, so must thy heart bee enflamed like the fire to mount on high: learne, Faustus, to flie like my selfe, as swift as thought from one kingdome to another, to sit at princes tables, to eate their daintiest fare, to haue thy pleasure of their fayre Ladies, wiues, and concubines, to vse their iewels, and costly robes as things belonging to thee, and not vnto them: learne of mee, Faustus, to runne through walls, doores, and gates of stone and yron, to creepe into the earth like a worme, to swimme in the water like a fish, to flie in the ayre like a bird, and to liue and nourish thy selfe in the fire like a Salamander; so shalt thou be famous, renowmed, far-spoken of, and extolled for thy skill: going on knees, not hurting thy feete, carrying fire in thy bosome, and not burning thy shirt; seeing through the heauens as through a Christall, wherein is placed the Planets, with all the rest of the prefiguring Comets, the whole circuite of the worlde from the East to the West, North and South: there shalt thou know, Faustus, wherefore the fiery speare abone, and the signes of the Zodiack doth not burne and consume the whole face of the earth, being kindled by placing the two moyst elements betweene them, the ayrie clouds and the wauering waues of water: yea, Faustus, I will learne thee the secrets of nature, what the cause is that the Sun in summer being at the highest, giueth all his heate downewards on the earth, and being in winter at the lowest, giueth all his heate vpward into the heauens: that the snow should be of so great vertue, as the Poets and the Lady Saturnia ♄ in Occulto, more hotter then the Sun in Manifesto, Come

How Doctor Faustus fell into despaire with himselfe: for having put foorth a question vnto his Spirit, they fell at variance, whereupon the whole route of diuels appeared vnto him, threatning him sharply.

Chap. 19.

DOctor Faustus reuoluing with himselfe the speeches of his Spirit, he became so wofull and sorrowfull in his cogitations, that he thought he himselfe already leping in the hottest flames of hell, and lying in his mase, sodainely there appeared vnto him his Spirit, demanding what thing so grieued and troubled his conscience, whereat Doctor Faustus gaue no answere: yet the Spirite very earnestly lay vpon him to know the cause: and if it were possible, he would finde remedie for his griefe, and ease him of his sorrowes. To whome Faustus answered, I haue taken thee vnto me as a seruant to bee mee seruice, and thy seruice hath been very pleasant vnto me; yet I cannot haue any diligence of thee farther than thou list thy selfe, neither doest thou in anything as it becommeth thee. The Spirit replied, my Faustus, thou knowest well that I was neuer against thy commaundements as yet, but readie to serue and resolue thy questions, although I am not bound vnto thee in such respects as concerne the hurt of our kingdome, yet was I alwaies willing to answere thee, and so I am still: therefore my Faustus say on boldly, what is thy will and pleasure? At which words, the spirit stole away the heart of Faustus, who spake in this sorte, Mephostophiles, tell me how and after what sorte God made the world, and all the creatures in them, and why man was made after the Image of God? The spirit hearing this, answered, Faustus thou knowest that all this is in vaine for thee to aske, I knowe that thou art sory for that thou hast done, but it auaileth thee not, for I will feare thee in thousands of per-

ties, if thou changest not thine opinions, and forsake her: banished away, whereat Faustus sorrowful for that he had put forth such a question, fell to weeping and to howling bitterly, not for his sinnes towards God, but for that the Diuel was departed from him so suddenly, and in such a rage. And being in this perplexitie, hee was sodainly taken in such an extreame cold, as if he should haue frozen in the place where he sate, in which, the greatest Diuel in hell appeared vnto him, with certaine of his hideous and infernal companie in the most vgliest shapes that it was possible to think vpon; and traversing the chamber round about where Faustus sate, Faustus thought to himselfe, how are they come for me though my time bee not come, and that because I haue asked such questions of my seruant Mephostophiles: at whose cogitations, the chiefest Diuel which was his Lord, into whom he gaue his soule, that was Lucifer, spake in this sorte vnto Faustus, I haue seene thy thoughtes, which are not as thou hast vowed vnto me, by vertue of this letter, and shewed him the Obligation that hee had written with his owne blood, wherefore I am come to visite thee and to shewe thee some of our hellish pastimes, in hope that will drawe and confirme thy minde a little more stedfast vnto vs. Content quoth Faustus, goe too, let me see what pastime you can make. At which words, the great Diuell in his likenes sate him downe by Faustus, commanding the rest of the Diuels to appeare in their forme, as if they were in hell: first entred Belial in forme of a Beare, with curled black haire to the ground, his eares standing vpright: within the eare was as red as blood, out of which issued flames of fire: his teeth were a foote and halfe long, as white as snowe, with a taple three elles long (at the least) hauing two wings, one behinde each arme, and thus one after another they appeared to Faustus in forme as they were in hell. Lucifer himselfe sate in manner of a man, all hairie, but of a browne colour like a Squirrell curled, and his taple turning vpwards on his back as the Squirrels vse, I thinke hee could cracke nuts too like a Squirrel. After him came Beelzebub in curles hoppe of horse flesh colour, his head like the head of a Bull, with a mightie payre of hornes, and two long eares downe to the grounde, and two winges on his backe, with pricking stinges like thornes: out of his wings issued flames of fire, his taple was like a Lowe. Then came Astaroth in forme of a worme, going vpright on his taile; he had no feete, but a taple like a flowe-worme: vnder his thappes grew two shorte armes, and his back was role blacke, his belly rich in the middle, and yellow like golde, hauing many bristles on his backe like a Hedgehog. After him came Chamagosta, being white and gray mixed, ex-

cepting

carving eagles and harpies, he had a head like the head of an Asse, the taple like a Cat, and there stood an Ape, barking nothing at all but wordes. Then came Anubis with Diuell had a head like a Dog, white and black haire in shape of a Doggie, saving that he had two faces, one before, the other at his taple: he was foure elles long, with hanging eares like a Bloud-hound. After him came Dyabyon, he was all over therein form of a Vultur, with shining feathers, his foure feete like mans greene, his tallents red, and his feete black. The last was called Brachus, with fowre feete like an Irish hog, yellow and greene: the vpper side of his body was browne, and the belly like blewe flames of fire; the taple redde, like the taple of a Monkey. The rest of the Diuels were in forme of vnreasonable beasts, as Swine, Hares, Bears, Mooles, Apes, Buffes, Goates, Antelopes, Elephants, Dragons, Horses, Asses, Lions, Cats, Snakes, Toades, and all manner of vglie vgtous Serpents and Worms: yet came in such sort, that euery one as his entris into the Hall, made their reuerence vnto Lucifer, and so tooke their places, standing ouer as they came, vntill they had filled the whole Hall: wherewith sodainly fell a most horrible thunder-clap, that the house shooke as though it would haue fallen to the ground, vpon which euerie monster had a muck-fork in his hande, holding them towards Faustus as though they would haue runne a tilt at him: which when Faustus perceiued, he thought vpon the words of Mephostophiles, when he told him how the soules in hell were tormented, being cast from Diuell to Diuel vpon muck-forkes, he thought he truely to haue seen tormented three of them in this sort. But Lucifer perceiuing his thoughts, spake to him, why Faustus, how likest thou this crewe of mine? Quoth Faustus, why came you not in another manner of shape? Lucifer replied, wee cannot change our hellish forms, we haue shewed ourselues here, as we are there; yet can we blind mens eyes in such sort, that when you will we appeare vnto them, as if we were men of Angels of light, although vnseeming bee in deede. Then said Faustus, I like not so many of you together, whereupon Lucifer commaunded them to depart, except seuen of the principall, forthwith they presently vanished, which Faustus perceiuing, hee was somewhat better comforted, and spake to Lucifer, where is my seruant Mephostophiles? for me thinks he does the like, whereupon came a fierce Dragon, flying and spitting fire round about the house, and coming towards Lucifer, made reuerence: and then changed himself into forme of a Frier, saying, Faustus, what wilt thou? Quoth Faustus, I will that thou teach me to transforme my selfe in like

ſaye as thou and the reſt haue done: then Lucifer gaue forth his Patent, and gaue Fauſtus a booke, ſaying holde, doe what thou wilt, whilſt thou lookeſt vpon, ſtraight waies changed himſelfe into a Frogge, then into a Moome, then into a Dragon, and finding this for his purpoſe, it ſtood him well. Quoth he to Lucifer, and how commeth it that all theſe filthy formes are in the worlde? Lucifer anſwered, they were plagues of God as plagues vnto vs, and ſo ſhalt thou be plagued (quoth he) vpon paine of my diſpleaſure. Fauſtus ſeeing nothing, but ſtill was tormented; wherefore he cried for helpe ſaying, Mephoſtophiles my faithfull ſeruant where art thou, helpe, helpe I pray thee: hereat his Spirite anſwered nothing, but Lucifer himſelfe ſaid, to ho ho Fauſtus, how likeſt thou the creation of the worlde, and the contentment it was cleare againe, and the Diuels and all the filthy Carrell were vaniſhed, onely Fauſtus was left alone; hearing nothing, but hearing the ſweeteſt muſick that euer he heard before, at which he was ſo rauiſhed with delight, that he forgat the feares he was in before: and it repented him that he had ſent me more of their paſtimes.

How Doctor Fauſtus deſired to ſee hell, and of the manner how hee was

Chap. 9.

Doctor Fauſtus beholding how his time went away, and how he had ſpent eight yeares thereof, he ment to preſs the reſt to his better contentment, intending quite to forget any ſuch motions as might offend the Diuell any more: wherefore on a time he called his ſpirit Mephoſtophiles, and ſaid vnto him; bring thou hither vnto mee that Lord Lucifer, or Belial: he brought him (notwithſtanding) one that was called Beelzebub, of which Fauſtus tooke pleaſure. Quoth Fauſtus, I would know of thee if Agrippas ſpell and booke of Magicke be true? That thou ſhalt (ſaid the Diuell) and at midnight I will fetch thee. Well, night being come, Doctor Fauſtus awaited very diligently for the comming of the Diuell to fetch him, and thinking that he tarried all too long, he went to the window, where he pulled open a caſement, and looking into the Element, hee ſaw a cloude farre more black, darke and obſcure, then all the reſt of the Skye, from whence the winde blew moſt horrible right into Fauſtus his chamber, filled the whole houſe with ſmoake, that Fauſtus was almoſt ſmothered: hereat fell an exceeding thunderclap, and withall came a great rugged Black

Beare, all curlewd spoyld his bache Chayre of beaten golde, and spake to Faustus, saying Mount and away with me: and Doctor Faustus that had so long abuse the Snake, with whom he thought to be in hell that there, got on the Diuell, and so they went together. But marke how the Diuell blinded him, and made him beleeue that he carried him into hell, for he carried him into the ayre, where Faustus fell into a sound sleepe, as if hee had sate in a warme water: at last they came to a place which burneth continually with flashing flames of fire and brimstone, whereout issued an exceeding mighty clap of thunder, with so horrible a noyse, that Faustus awaked, but the Diuell went forth on his way and caried Faustus therein, yet notwithstanding, howsoeuer it burnt, Doctor Faustus felt no more heate, than as it were the glimps of the Sunne in May: there heard he all manner of musicke to welcome him, but sawe none playing on them: it pleased him well, but he durst not aske, for hee was forbidden it before. To meet the Diuel & the guest that came with him, came three other ougly Diuels, the which ran back againe before the Beare to make them way, against whome there came running an exceeding great Hart, which would haue thrust Faustus out of his chayre, but being defended by the other three Diuels, the Hart was put to the repulse: thence going on their way Faustus looked, and beholde there was nothing but Snakes, and all manner of venemous beastes about him, which were exceeding great, vnto the which Snakes came many Stocks, and swallowed vp all the whole multitude of Snakes, that they left not one: which when Faustus sawe, he maruelled greatly: but proceeding further on their hellish voyage, there came forth of a hollow cliffe an exceeding great flying Bull, the which with such a force hit Faustus his chayre with his head and hornes, that he turned Faustus and his Beare ouer and ouer, so that the Beare ran from away, whereat Faustos began to crie: oh, woe is mee that euer I came here: for hee thought there to haue been beguiled of the Diuel, and to make his ende before his time appointed & conditioned of the Diuel: but shortly came vnto him a monstrous Ape, bidding Faustus bee of good cheare, and said, get vpon me; all the fire in hell seemed to Faustus to haue been put out, wherevpon followed a monstrous thick fogge, that hee sawe nothing, but shortly it seemed to him to waxe cleare, where he saw two great Dragons fastned to a waggon, into the which the Ape ascended and set Faustus therein; foorth flewe the Dragons into an exceeding darke cloude, where Faustus sawe neither Dragon nor Chariot wherein he sat, and such were the cries of tormented soules, with mighty thunder-claps and flashing lightnings

wings about his eares, that poore Faustus thought to flye from them. Upon this came they to a water, stinking and filthie, which like pytche, into the which ran the Dragons, sinking downe with their waggon and all; but Faustus felt no water: but as it were a small mist, saying that the waues beate so sore vpon him, that hee saw nothing vnder and ouer him but onely water, in the which he lost his Dragons, Ape, and waggon; and sinking yet deeper and deeper, hee came at last as it were vpon an high Rocke, where the waters parted and left him therein: but when the water was gone, it seemed to him hee should there haue ended his life, for he saw no way but death: the Rocke was as high from the bottome as Heauen is from the earth: there sate he, seeing nor hearing any man, and looked euer vpon the Rocke; at length hee saw a little hole, out of the which issued fire; thought he, how shall I now do? I am forsaken of the Diuels, and they that brought mee hither, here must I either fall to the bottome, or burne in the fire, or sit still in despaire: with that in his madnesse he gaue a leape into the fierie hole, saying: holde you infernall Hagges, take here this sacrifice as my last rude; the which I iustly haue deserued: vpon this he was entred, and finding himselfe as yet vnburned or touched of the fire, he was the better appayed, but there was so great a noyse as he neuer heard the like before; it passed all the thunder that euer he had heard: & coming down further to the bottome of the Rocke, he sawe a fire, wherein were many worthie and noble personages, as Emperours, Kings, Dukes and Lords, and many thousands more of tormented soules, at the edge of which fire ran a most pleasant, cleare, and coole water to beholde, into the which many tormented soules sprang out of the fire to coole themselues; but being so freezing cold, they were constrained to returne againe into the fire, and thus wearied themselues and spent their endles torments out of one labyrinth into another, one while in heate, another while in colde: but Faustus standing thus all this while gazing on them that were thus tormented, hee sawe one leaping out of the fire and fetching horrible, whome he thought to haue knowne, wherefore he would faine haue spoken vnto him, but remembring that hee was forbidden, hee refrained speaking. Then this Diuel that brought him in, came to him againe in likenes of a Beare, with the chayre on his back, and bad him sit vp, for it was time to depart: so Faustus got vp, and the Diuel carried him out into the ayre, where he had so sweete musick that hee fell asleepe by the way. His boy Christopher being all this while at home, and missing his master so long, thought his master would haue tarried and dwelt with the Diuell for euer: but while this boy was in these cogitations,

gitations, his maister came home, for the Diuel brought him home fast asleepe as he sate in his chayre, and so he shewed him on his bed, where (being thus left of the Diuel) he lay vntil day. When hee awaked, hee was amazed, like a man that had been in a darke dungeon, musing with himselfe if it were true or false that he had seene hel, or whether he was blinded or not: but he rather perswaded himself that he had been there than otherwise, because he had seene such wonderful things: wherefore he most carefully tooke pen and incke, and wrote those thinges in order as hee had seene: the which writing was afterwards found by his boy in his studie; which afterwards was published to the whole citie of Wittenberg in open print, for example to all Christians.

How Doctor Faustus was carried through the ayre vp to the heauens to see the world, and how the Skie and Planets ruled; after the which he wrote one letter to his friend of the same to Lipzig, how he went about the world in eight daies. Chap. 21.

This letter was found by a freeman and Citizen of Wittenberg, written with his own hande, and sent to his friend at Lipzig a Phisition, named Ioue Victori, the contents of which were as followeth.

Amongst other things (my louing friend and brother) I remember yet the former friendship had together, when wee were schoolefellowes and students in the Vniuersitie at Wittenberg, whereas you first studied Phisicke, Astronomie, Astrologie, Geometrie, and Cosmographie; I to the contrarie (you know) studied Diuinitie: notwithstanding now in any of your owne studies I am seene (I am perswaded) further then your selfe: for sithence I began I haue neuer erred, for (might I speake it without affecting my owne praise) my Kalendars and other practises haue not onely the commendations of the common sorte, but also of the chiefest Lordes and Nobles of this our Dutch Nation: because (which is chiefly to be noted) I write and presaged of matters to come, which all accorde and fall out so right, as if they had been already seene before. And for that (my beloued Victori) you write to know my voyage which I made into the Heauens, the which (as you certifie me you haue had some suspition of, although you partly perswaded your selfe, that it is a thing impossible) no matter for that, it is as it is, and let it be as it will, once it was done, in such maner as now according vnto your request I giue you here to vnderstand.

I lying once laide on my bed, and could not sleepe for thinking on

Kalendar

my Kalender and practise, I marueiled with my selfe how it were possible that the Firmament should bee so farre and so largely written of men, or whether they write true or false, by their owne opinions, or supposition, or by due obseruations and true course of the heauens. Beholde, being in these my musers, suddainly I heard a great noyse, in so much that I thought my house would haue been blowne downe, so that all my doores and chestes flewe open, whereat I was not a little astonied, for withall I heard a graue voyce which said, get vp, the desire of thy heart, minde, and thought shalt thou see: at the which I answered, what my heart desireth, that would I faine see, and to make proofe, if I shall see I will away with thee. Why then (quoth he) looke out at thy windowe, there commeth a messenger for thee, that did I, and beholde, there stoode a Waggon, with two Dragons before it to drawe the same, and all the Waggon was of a light burning fire, and for that the Moone shone, I was the willinger at that time to depart: but the voyce spake againe, sit vp and let vs away: I will, said I, goe with thee, but vppon this condition, that I may aske after all things that I see, heare, or thinke on: the voyce answered, I am content for this time. Hereupon I got me into the Waggon, so that the Dragons caried me vpright into the ayre. The Waggon had also foure wheels the which ratled so, and made such a noyse as if we had been all this while running on the stones: and round about vs flew out flames of fier, and the higher that I came, the more the earth seemed to be darkened, so that me thought I came out of a dungeon, and looking downe from Heauen, beholde, Mephostophiles my Spirit and seruant was behinde me, and when he perceiued that I saw him, he came and sate by mee, to whome I said, I pray thee Mephostophiles whether shall I goe now? Let not that trouble thy minde, said hee, and yet they carried vs higher vp. And now will I tell thee good friend and schoole-fellow, what things I haue seene and proued; for on the Tewsday went I out, and on Tewsday seuen-nights following I came home againe, that is, eight dayes, in which time I slept not, no not one winke came in mine eyes, and we went inuisible of any man: and as the daye began to appeare, after our first nights iorney, I said to my Spirite Mephostophiles, I pray thee how farre haue wee now flowen, I am sure thou knowest: for me thinkes that we are flowen exceeding farre, the Worlde seemeth so little: Mephostophiles answered mee, my Faustus beleeue mee, that from the place from whence thou camst, vnto this place where wee are now, is already 4000. leagues right in height, and as the day increased, I looked downe vpon the Worlde,

there

there sate I many kingdomes and prouinces, likewise the whole world, Asia, Europa, and Africa, I had a sight of: and being so high, quoth I to my Spirit, tell me now how these kingdomes lye, and what they are called, the which he denied not, saying, see this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscouia, Tartaria, Ecclesia, Bohemia, Saxony: and here on our right hand, Spaine, Portugal, France, England, and Scotland: then right out before vs lie the kingdoms of Persia, India, Arabia, the King of Alchar, and the great Cham: nowe are we come to Wittenberg, and are right ouer the towne of Weim in Austria, and ere long wilt we be at Constantinople, Tripolie, and Ierusalem, and after will we pearce the frozen Zone, and shortly touch the Horizon, and the Zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many of ships & Gallies ready to the battaile, one against another: and thus I spent my iourney, now cast I my eies here, now there, toward South, North, East, and West, I haue bin in one place where it rained and hailed, and in another where the Sun shone excellent fayre, and so I thinke that I saw the most things in and about the world, with great admiration that in one place it rained, and in an other hayle and snow, on this side the Sunne shone bright, some hils couered with snow neuer consuming, other were so hot that grasse and trees were burned and consumed therewith. Then looked I vp to the heauens, and behold, they went so swift, that I thought they would haue sprong in shonsunder. Likewise it was so cleare and so hot, that I could not long gaze into it, it so dimmes my sight: & had not my Spirit Mephostophiles entered me as it were with a shadowing cloude, I had been burnt with the extreame heat thereof, for the Skie the which we beholde here when we looke vp from the earth, is so fast and thicke as a wal, cleare and shining bright as a Christall, in the which is placed the Sunne, which casteth forth his rayes or beames ouer the vniuersall world, to the vttermost confines of the earth. Nor we thinke that the Sun is very little: no, it is altogether as big as the world. Indeed the body substantiall is but little in compasse, but the rayes or streame that it casteth forth, by reason of the thing wherein it is placed, maketh them to extend and shew themselfe ouer the whole world: and we thinke that the Sunne runneth his course, and that the heauens stand still: nor it is the heauens that moue his course, and the Sun abideth perpetually in his place, he is permanent, & fixed in his place, & although we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in the Occident or West, yet is yet at

the lowest in Septentrio or North, and yet he moueth not. It is the axle of the heauens that moueth the whole firmament, being a Chaos or confused thing, and for that proofe, I will shew thee this example, like as thou seest a bubble made of water and sope blowne forth of a quill, is in forme of a confused masse or Chaos, being in this forme, is moued at pleasure of the wind, which runneth round about that Chaos, & moueth him also round: euen so is the whole firmament or Chaos, wherein are placed the sun, and the rest of the Planets turned and caried at the pleasure of the Spirit of God, which is wind. Yea Christian Reader, to the glory of God, and for the profite of thy soule, I will open vnto thee the diuine opinion touching the ruling of this confused Chaos, farre more than any rude Germane Author, being possessed with the diuell, was able to vtter; and to proue some of my sentence before to be true, looke into Genesis vnto the workes of God, at the creation of the world, there shalt thou finde, that the Spirit of God moued vpon the waters before heauen and earth were made. Marke how he made it, and haue by his word euery element tooke his place: these were not his workes, but his words; for all the words he vsed before, he concluded afterwards in one worke, which was the making man: marke reader with patience for thy soules health, see into all that was done by the word and worke of God, light and darkenes was, the firmament flouds, and their great ⊙ & little light ☽ in it: the moyst waters were in one place, the earth was dry, & euery element brought forth according to the word of God: now followeth his worke, he made man like his owne image, how? out of the earth: The earth will shape no image without water, there was one of the elements. But all this while where was winde? all elements were at the word of God, man was made, and in a forme by the worke of God, yet wanted one thing before God breathed the Spirit of life into his nostrils, and made him a liuing soule, here was the first wind and Spirit of God out of his owne mouth, which euer haue likewise from the same seede which was onely planted by God in Adam, which winde, breath or spirit, when he had receiued, hee was liuing & mouing on earth, for it was a property of God for his habitation, but the heauens are the habitation of the Lord: and like as I shewed before of the bubble or confused Chaos made of water and sope; through the wind and breath of man is turned round, and caried with euery wind; euen so the firmament wherein the Sun and the rest of the Planets are fixed, moued, turned, and caried with the winde, breath, or Spirit of God, for the heauens and firmament are moueable as the Chaos, but the sun is fixed in the firmament. And farther my good

schoole-

schoolefellow, I was thus nigh the heavens, where me thought every Planet was but as halfe the earth, and under the firmament ruled the Spirites in the ayre, and as I came downe I looked upon the worlde & the heavens, and me thought that the earth was inclosed incompasse within the firmament, as the yolke of an egge within the white, and me thought that the whole length of the earth was but a span long, and the water was as if it had been twise as broad and long as the earth, euen thus at the eight dayes end came I home againe, & fell a sleepe, and so I concluded sleeping three dayes and three nights together: & the first houre that I waked, I fell fresh againe to my Malenders and have made them in right ample manner as you know, and to satisfie your request, for that you writ unto me; I have in consideration of our olde friendship had at the Universitie of Wittenberg, declared unto you my heavenly voyage, willing no worse unto you, than unto my selfe, that is, that you might use as mine in all respects. Dixi.

Doctor Faustus the Astrologian.

How Doctor Faustus made his journey through the principall and most famous lands in the world. Chap. 2.

Doctor Faustus having gone nine sixteen yeeres of his appointed time, he tooke upon him his journey, with full purpose to see the whole world: and calling his spirite Mephostophiles unto him, he said: thou knowest that thou art bound unto me upon conditions, to performe and fulfill my desire in all things, wherefore my pleasure is to visite the whole face of the earth visible & invisible when it pleaseth me: wherefore, I enjoyne and command thee to the same. Whereupon Mephostophiles answered, I am ready my Lord at thy commaund & foorthwith the Spirite changed himselfe into the likenes of a flying horse, saying, Faustus sit up, I am ready. Doctor Faustus lightly sate upon him, & forward they went: Faustus came thorough many a land & Province; as Pannonia, Austria, Germania, Bohemia, Slesia, Saxony, Missene, During, Franconlandt, Shawblandt, Beyerlandt, Stiria, Carinthia, Poland, Litaw, Liefland, Prussia, Denmarke, Muscouia, Tartaria, Turkie, Persia, Cathai, Alexandria, Barbaria, Ginnie, Peru, the straytes of Magelanes, India, alb about the frozen Zone, and Terra Incognita, Noua Hispaniola, the Iles of Terzera, Mederi, S. Michaels, the Canaries, and the Tenorrisorie, into Spaine, the Mayne Land, Portugall, Italie, Campania, the Kingdome of Naples, the Iles of Sicilia, Malta, Maioria, Minorica, to the Knights of the Rhodes, Candie, or

Creete, Ciprus, Corinth, Switzerland, France, Freesland, Westphalia, Zeland, Holland, Brabant, and all the 17. Prouinces in Netherland, England, Scotland, Ireland, all America, and Island, the out Iles of Scotland, the Orchades, Norway, the Bishoppicke of Bremen, and so home again: all these Kingdomes, Prouinces and Countries he passed in 2 yeares, in which time he saw very little that delighted his minde: wherefore he tooke a little rest at home, and burning in desire to see more at large, and to behold the secrets of each kingdome, he set forward again on his journey vpon his swift horse Mephostophiles, and came to Treir, for that he chiefly desired to see this towne, and the monuments thereof: but there he saw not many wonders, except one fayre Pallace that belonged vnto the Bishop, and also a mighty large Castle that was built of bricke, with three walles and three great trenches, so strong, that it was impossible for any princes power to winne: then he saw a Church wherein was buried Simeon, and the Bishop Poppo: their Tombes are of most sumptuous large Marble stone, closed and ioyned together with great bars of yron: from whence he departed to Paris, where hee liked well the Academie: and what place or Kingdome soeuer fell in his minde, the same he visited. He came from Paris to Mentz, where the riuer of Mayne fals into the Rhine; notwithstanding he tarried not long there, but went to Campania in the Kingdome of Neapolis, in which he saw an vnmerable sort of Cloysters, Nunneries, and Churches, great and high houses of stone, the streetes fayre and large, and straight forth from one end of the towne to the other as a line, and al the pauement of the Citie was of brick, and the more it rayned in the towne, the fayrer the streetes were: there saw he the Tombe of Virgil; e the high way that hee cutte through that mighty hill of stone in one night, the whole length of an English mile: then he saw the number of Gallies, and Argozies that lay there at the Citie head, the Towne that stood in the water, the Castle in the water, and the houses aboue the water where vnder the Gallies might ride most safely from reine or winde; then he saw the Castle on the hil ouer the towne, and many monuments within: also the hil called Vesuvius, whereon groweth all the Greekish wine, and most pleasant sweet Olives. From thence he came to Venice, whereas he wondered not a little to see a Citie so famously built standing in the Sea: where; through euery streete the water ranne in such largenes, that great Ships and Barks might passe from one streete to another, hauing yet a way on both sides the water, whereon men and horse might passe; he marualed also howe it was possible for so much victual to be found in the towne and so good cheape, considering

that

that for a whole league off nothing grew neere the same. He wondred not a little at the fayrenes of Saint Markes place, and the sumptuous Church standing therein called Saint Markes; how all the pauement was set with coloured stones, and all the Roode or loft of the Church double gilded ouer. Leauing this, he came to Padoa, beholding the maner of their Academie, which is called the mother or nurse of Christendome, there he heard the Doctors, and saw the most monuments in the towne, entred his name into the Vniuersitie of the Germane nation, and wrote himselfe Doctor Faustus the valiable Speculator: then saw he the worthiest monument in the world for a Church, named S. Anthonies Cloyster, which for the pinacles thereof, and the contriuing of the Church, hath not the like in Christendome. This towne is fenced about with three mighty walles of stone and earth, betwixt the which runneth goodly ditches of water: twise euery 24. houres sayleth boates betwixt Padoa and Venice with passengers, as they doe here betwixt London and Graues end, and euen so far they differ in distance: Faustus beheld likewise the Counsaile house & the Castle with no small wonder. Well, forward he went to Rome, which lay, & doth yet lie, on the riuer Tybris, the which deuideth the Citie in two parts: ouer the riuer are foure great stone bridges, and vpon the one bridge called Ponte S. Angelo is the Castle of S. Angelo, wherein are so many great cast peeces as there are dayes in a yeare, & such Pieces that will shoote seuen bullets off with one fire, to this Castle commeth a priuie vaule from the Church and Pallace of Saint Peter, through the which the Pope (if any danger be) passeth from his Pallace to the Castle for safegard; the Citie hath eleuen gates, and a hill called Vaticinium, whereon S. Peters Church is built: in that Church the holie Fathers will heare no confession, without the penitent bring mony in his hand. Adioyning to this Church, is the Campo Santo, the which Carolus Magnus built, where euery day thirteen Pilgrims haue their dinners serued of the best: that is to say, Christ and his twelue Apostles. Hard by this he visited the Church yard of S. Peters, where he saw the Pyramide that Iulius Cæsar brought out of Africa; it stood in Faustus his time leaning against the Church wall of Saint Peters, but now Papa Sixtus hath erected it in the middle of S. Peters Church yard; it is 24. fathom long, and at the lower end sixe fathom foure square, and so forth smaller vpwards, on the top is a Crucifixe of beaten golde, the stone standeth on foure Lyons of brasse. Then he visited the seuen Churches of Rome, that were S. Peters, S. Pauls, S. Sebastians, S. Iohn Lateran, S. Laurence, S. Mary Magdalen, and S. Marie maiora: then went he

without the towne, where he saw the conduits of water that runne le-
well through hill and dale, bringing water into the town fifteen Italian
miles off: other monuments he saw, too many to recite; but amongst
the rest he was desirous to see the Popes Palace, and his manner of ser-
uice at his table, wherefore he and his Spirit made themselues inuisi-
ble, and came into the Popes Court, and priuie chamber where he was,
there saw he many seruants attendant on his holines, with many a flat-
tering Sycophant carueing of his meate, and there hee marked the
Pope and the manner of his seruice, which hee seeing to bee so sumptu-
ous and sumptuous; he (quoth Faustus) why should not the Diuel
make a Pope of me? Faustus saw notwithstanding in that place those
that were like to himselfe, proud, stout, wilfull, gluttons, drunkards,
whoremongers, breakers of wedlocke, and followers of all manner of
vngodly exercises: wherefore he said to his Spirit, I thought that I
had been alone a wagge, or pollie of the diuels; but he must beare with
me yet a little longer, for there hogs of Rome are already farmed, and
fitted to make his rosse-meate, the Diuel might doe well nowe to spit
them all and haue them to the fire, and let him summon the Nunnes to
turne the spits: for as none must confesse the Nunne but the Priest; so
none should turne the rolling Peter but the Nunne. Thus continued
Faustus three dayes in the Popes Pallace, and yet had no lust to his
meate, but stood still in the Popes chamber, and saw euery thing what-
soeuer it was: on a time the Pope would haue a feast prepared for
the Cardinall of Pauia, and for his first welcome the Cardinall was
bidden to dinner: and as he sate at meate, the Pope would euer be bles-
sing and crossing ouer his mouth; Faustus could suffer it no longer, but
vp with his fist and smote the Pope on the face, and withall he laughed
that the whole house might heare him, yet none of them sawe him nor
knew where he was: the Pope perswaded his company that it was a
damned soule, commanding a Masse presently to be said for his deliue-
rie out of Purgatory, which was done: the Pope sate still at meate,
but when the latter messe came in to the Popes bord, Doctor Faustus
laid hands thereon saying, this is mine: & so he tooke both dish & meate
& fled vnto the Capitol or Campadolia, calling his Spirits vnto him and
said: come let vs be merry, for thou must fetch me some wine, & the cup
that the Pope drinkes of, & here vpon monte caual will wee make good
cheare in spight of the Pope & al his fat abbie lubbers. His Spirit hea-
ring this, departed towards the Popes chamber, where he found the
Pope sitting and quaffing: wherefore he tooke from before the Pope the
fairest peece of plate or drinking goblet, & a flaggon of wine, & brought
it

it to Faustus, but when the Pope and the rest of his crue perceiued they were robbed, and knew not after what sort, they perswaded themselues that it was the damned soule that before had vexed the Pope so, & that smote him on the face, wherefore he sent commandement throughout the whole Citie of Rome, that they should say Masse in euery Church, and ring al the bels for to lay the walking Spirit, & to curse him with Bel, Booke, and Candle, that so invisible had misused the Popes holinesse, with the Cardinall of Pauia, and the rest of their company: but Faustus notwithstanding made good cheare with ꝑ which he had beguiled ꝑ pope of, and in the middest of the order of Saint Barnards bare footed Friers, as they were going on Procession through the market place, called Campa de fiore, he let fall his plate vishes and cup, and withall for a farwell he made such a thunder-clap and a storme of raine, as though Heauen and earth should haue met together, and so he left Rome, and came to Millain in Italie, neere the Alpes or borders of Switzerland, where hee mused much to his Spirit the pleasantnesse of the place, the Citie being founded in so braue a plaine, by the which ranne most pleasant riuers on euery side of the same, hauing besides within the compasse or circuit of seuen miles, seuen small Seas: he sawe also therein many fayre Pallaces & goodly buildings, the Dukes Palace, and the mighty strong Castle, which is in maner halfe the bignes of the towne. Moreouer, it liked him well to see the Hospitall of Saint Maryes, with diuers other things. He did nothing there worthy of memorie, but hee departed backe againe towards Bolognia, and from thence to Florence, where hee was well pleased to see the pleasant walke of Merchants, the goodly vaults of the citie, for that almost the whole City is vaulted, & the houses themselues are built outwardly, in such sort that the people may go vnder them as vnder a vault: then hee perused the sumptuous Church in the Dukes Castle called Nostra Donna, our Ladies Church, in which he saw many monuments, as a Marble doore most huge to looke vpon: the gate of the Castle was Bell metall, wherein are grauen the holy Patriarkes, with Christ and his twelue Apostles, and diuers other histories out of the olde and new Testament. Then went he to Sena, where he highly prayed the church and Hospital of Santa Maria formosa, with the goodly buildings, and especially the fayrenesse and greatnesse of the Citie, and beautifull women. Then came he to Lyons in France, where he marked the situation of the Citie, which lay betweene two hilles, inuironed with two waters: one worthy monument in the citie pleased him wel, that was the great Church with the Image therin, he cõmended ꝑ

Citie'

Citie highly for the great resort that it had vnto it of strangers. From thence he went to Cullin, which lieth vpon the Riuer of Rhine, wherein he saw one of the auncientest monuments of the worlde, the which was the Tombe of the three Kings that came by the Angel of God, & there knowledge they had in the starre, to worship Christ: which when Faustus saw, he spake in this manner. Ah, alas good men how haue you erred and lost your way, you should haue gone to Palestina and Bethelem in Iudea, how came you hither? or belike after your death you were throwne into Mare Mediterraneum about Tripolis in Syria; and so you fleeted out of the Straights of Giblaterra into the Ocean Sea, and so into the bay of Portugal; & not finding any rest you were driuen alongst the coast of Galicia, Biskay, and France, and into the narrow Seas, then from thence into Mare Germanicum, and so I think taken vp about the towne of Dort in Holland, you were brought to Cullin to bee buried: or else I think you came more easily with a whirle-wind ouer the Alpes, and being throwne into the Riuer of Rhine, it conueyed you to this place, where you are kept as a monument? Where sawe he the Church of S. Vrsula, where remaines a monument of the 1000. Virgins: it pleased him also to see the beauty of the women. Not farre from Cullin lyeth the towne of Ach, where he saw the gorgeous Temple that the Emperour Carolus quartus built of Marble stone for a remembrance of him, to the end that all his successors should there be crowned. From Cullin and Ach, he went to Geuf, a Citie in Sauoy, lying neere Switzerland: it is a towne of great trafficke, the Lorde thereof is a Bishop, whose Wine-seller Faustus, and his Spirit visited for the loue of his good wine. From thence he went to Strasburg, where he beheld the fayrest steeple that euer he had seene in his life before, for on each side thereof he might see through it, euen from the towring of the Pinacle to the top of the Pinacle, and it is named one of the wonders of the worlde: wherefore he demaunded why it was called Strasburg: his Spirit answered, because it hath so many high wayes comming to it on euery side, for Stras in Dutch is a high way, and hereof came the name, yea (sayd Mephostophiles) the Church which thou so wonderest at, hath more reuenues belonging to it, then the riche Dukes of Sicilia are worth, for there pertaine vnto this Church 55. Townes, and 463. Villages besides many houses in the Towne. From hence went Faustus to Basile in Switzerland, whereas the Riuer of Rhine runneth throughout the towne, parting the same as the Riuer of Thames doth London: in this towne of Basile he saw many rich Monuments, the towne walled with bricke, and round about without it goeth a great trench:

no Church pleased him but the Iesuites Church, which was so stump-mouthe Knaues, and beset full of Alabaster pillers. Faustus demaunded of his Spirite, how it tooke the name of Basyl: his Spirite made answere and saide, that before this Citie was founded, there vsed a Basiliscus, a kinde of Serpent, this Serpent killed as many men, women, and children, as it tooke a sight of; but there was a Knight that made himselfe a couer of Christall to come ouer his head, and so downe to the ground, and being well couered with a blacke cloth, ouer that he put the Christall, and so boldly went to see the Basiliscus, and finding the place where he haunted, he expected his comming, euen before the mouth of her caue: where standing a while, the Basylike came forth, who, when shee sawe her owne venemous shadowe in the Christall, shee split in a thousand peeces; wherefore the Knight was richlie rewarded of the Emperour for the which the Knight founded this Towne vpon the place where he had slaine the Serpent, and gaue it the name of Basyl, to remembrance of his deede.

From Basyl Faustus went to Costnitz in Sweitz, at the head of the Rhine, where is a most sumptuous Bridge, that goeth ouer the Rhine, euen from the gates of the Towne vnto the other side of the streame: at the head of the River of Rhine, is a small Sea, called of the Switzers the black Sea, twentie thousand paces long, and fiftie hundred paces broad. The towne Costnitz tooke the name of this, the Emperour gaue it to a Clowne for expounding of his riddle, wherefore the Clowne named the Towne Costnitz, that is in English, cost nothing. From Costnitz hee came to Vlme, where hee sawe the sumptuous Towne-house built by two and fiftie of the ancient Senators of the Citie, it tooke the name of Vlma, for that the whole land thereabout are full of Elmes: but Faustus minding to depart from thence, his Spirite sayde vnto him: Faustus thinke on the towne as thou wilt, it hath three Dukedomes belonging to it, the which they haue bought with readie money. From Vlme, he came to Wartzburg, the chiefest towne in Frankelande, wherein the Bishop altogether keepeth his Court, through the which Towne passeth the River of Mayne that runnes into the Rhine: therabout groweth strong and pleasant wine, the which Faustus well prooued. The Castle standeth on a hill on the North side of the Towne, at the foote whereof runneth the River: this Towne is full of beggerlie Fryers, Nunnes, Priestes, and Iesuites: for there are fiue sortes of begging Friers, besides three Cloysters of Nunnes. At the foote of the Castle stands a Church, in the which there is an Alter, where are ingrauen all the foure Elements, and all the orders and degrees in Heauen, that any

man of vnderſtanding whoſoeuer that hath a ſight thereof, will ſay that it is the artificialleſt thing that euer he beheld. From thence he went to Norenberg, whither as he went by the waie, his Spirite enformed him that the Towne was named of Claudius Tiberius the Sonne of Nero the Tyrant. In the Towne are two famous Cathedrall Churches, the one called Saint Sabols, the other Saint Laurence; in which Church hangeth all the reliques of Carolus Magnus, that is his cloake, his hoſe and doublet, his ſworde and Crowne, his Sceptre, and his Apple. It hath a very gorgious gilden Conduit in the market of Saint Laurence, in which Conduit, is the ſpeare that thruſt our Sauiour into the ſide, and a peece of the holy Croſſe; the wall is called the fayre wall of Norenberg, and hath 128. ſtreates, 160. wells, foure great, and two ſmall clockes, ſixe great gates, and two ſmall poores, ſeuen ſtone bridges, twelue ſmall hills, ten appointed market places, thirteene common hothouſes, ten Churches, within the Towne are thirtie wheeles of water-mills; it hath 12. tall ſhips, two mightie Towne walls of hewen ſtone and earth, with very deepe trenches. The walls haue 180. Towers about them, and foure faire platformes, ten Apothecaries, ten Doctors of the common lawe, fourteene Doctors of Phiſicke. From Norenberg, hee went to Auſpurg, where at the breake of the day, he demaunded of his Spirite whereupon the Towne tooke his name: this Towne (ſaith he) hath had many names, when it was firſt builte, it was called Vindelica: ſecondly, it was called Zizaria, the yron bridge; laſtly by the Emperour Octauius Auguſtus, it was called Auguſta, and by corruption of language the Germanes haue named it Auſpurg. Now for becauſe that Fauſtus had been there before, he departed without viſiting their monuments to Rauenſpurg, where his Spirite certified him that the Citie had ſeuen names, the firſt Tyberia, the ſecond Quadratis, the third Hyaſpalis, the fourth Reginopolis, the fifth Imbripolis, the ſixt Ratiſbona, laſtly Rauenſpurg. The ſcituation of the Citie pleaſed Fauſtus well, alſo the ſtrong and ſumptuous buildings: by the walls thereof runneth the Riuer of Danubia, in Dutch called Donow, into the which not farre from the compaſſe of the Citie, falleth nereband threeſcore other ſmall Riuers and freſh waters. Fauſtus alſo liked the ſumptuous ſtone bridge ouer the ſame water, with the Church ſtanding thereon, the which was founded 1135. the name whereof, is called S. Remedian: in this towne Fauſtus went into the celler of an Inholder, and let out all the Wine and Beere that was in his Celler. After the which feate he returned vnto Menz in Bauaria, a right princely

ly Towne, the Towne appeared as if it were newe, with great streates therein, both of breadth and length: from Mentz to Salczburg, where the Bishop is alwaies resident: here sawe he all the commodities that were possible to be seene, for at the hill he sawe the stone of Abel made in Thistall, an huge thing to looke upon, that euery yeare groweth bigger and bigger, by reason of the freezing colde. From hence, hee went to Vienna, in Austria: this towne is of so great antiquitie, that it is not possible to finde the like: in this towne (saith the Spirite) is more Wine then water, for all vnder the towne are wells, the which are filled euery yeare with wine, and all the water that they haue, runneth by the towne, that is the River Danubia. From hence, hee went vnto Prage, the chiefe Citie in Bohemia, this is deuided into three parces, that is, olde Prage, new Prage, and little Prage. Little Prage is the place where the Emperours Court is placed vpon an exceeding high mountaine: there is a Castle, wherein are two fayre Churches, in the one he found a monument, which might well haue been a mirror to himselfe, and that was the Sepulchre of a notable Coniurer, which by his Magick had so inchanted his Sepulchre, that who so euer set foote thereon, should be sure neuer to dye in their beds. From the Castell he came downe, and went ouer the Bridge. This Bridge hath twentie and foure Arches. In the middle of this Bridge stands a very fayre monument, being a Crosse builded of stone, and most artificially carued. From thence, he came into the olde Prage, the which is separated from the new Prage, with an exceeding deepe ditch, and round about inclosed with a wall of Bricke. Unto this is adioyning the Iewes Towne, wherein are thirteene thousand men, women, and Children, all Iewes. There he viewed the Colledge and the Garden, where all manner of sauage Beasts are kept; and from thence, he set a compasse rounde about the three townes, whereat he wondred greatly, to see so mighty a Citie to stand all within the walles. From Prage, hee flewe into the ayre and bethought himselfe what hee might doe, or which way to take, so hee looked round about, and beholde, he had espied a passing faire City which lay not farre from Prage, about some foure & twentie miles, and that was Breslaw in Silesia; into which when he was entred, it seemed to him that hee had been in Paradise, so neate and cleane was the streates, and so sumptuous was their buildings. In this Citie he sawe not many wonders, except the Brasen Virgin that standeth on a Bridge ouer the water, & vnder ỳ which runneth a mill like a powder mil, which Virgin is made to do execution vpon those disobedient town-borne children, ỳ be vnruly, ỳ their parents cannot

byole them; which when any such are found with some hainous offence, turning to the shame of their parents and kindred, they are brought to kisse this Virgin, which openeth her armes, the person then to bee executed, kisseth her, then doth she close her armes together with such violence, that she crusheth out the breath of the person, breaketh his bulke, and so dieth: but being dead, she openeth her armes againe, and letteth the partie fall into the Pit, where he is stamped in small mossels, which the water carrieth away, so that not any parte of him is found againe. From Breslaw he went towards Cracouia, in the Kingdome of Polonia, where he beheld the Academie, the which pleased him wonderfull well. In this Citie the King most commonly holdeth his Court at a Castel, in which Castell are many famous monuments. There is a most sumptuous Church in the same, in which standeth a siluer alter gilded, and set with rich stones, and ouer it is a conueiance full of all maner siluer ornaments belonging to the Masse. In the Church hangeth the iawe bones of an huge Dragon that kept the Rocke before the Castel was edified thereon. It is full of all maner munition, and hath alwaies victual for three yeare to serue 2000. men. Through the towne runneth a riuer called the Vistula or Wissel, where ouer is a faire woodden bridge. This water deuideth the towne and Casmere, in this Casmere dwelleth the Iewes being a small walled towne by themselues, to the number of 25000. men, women, and Children. Within one mile of the towne there is a salte mine, where they finde stones of pure salte of a 1000. pound, or 900. pound, or more in waight, and that in great quantitie. This salte is as black as the Newcastle coales when it comes out of the mines, but being beaten to powder, it is as white as snowe. The like they haue foure mile from thence, at a towne called Buchnia. From thence Faustus went to Sanderz, the Captaine thereof was called Don Spiker Iordan, in this towne are many monuments, as the tombe or sepulchre of Christ, in as ample maner as that is at Ierusalem, at the proper costs of a Gentleman that went thrice to Ierusalem from that place, and returned againe. Not far from that towne is a new towne, wherein is a Nunrie of the order of Saint Diocletian, into which order may none come, except they be Gentlewomen, and well formed and faire to looke vpon, the which pleased Faustus well: but hauing a desire to trauaile farther, and to see more wonders, mounting vp towards the East, ouer many lands and prouinces, as into Hungaria, Transilisania, Shede, Ingratz, Sardinia, and so into Constantinople, where the Turkish Emperor kept his Court. This Citie was surnamed by Constantine the founder thereof, being builded of very faire stone. In the same

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the great Turke hath three faire Pallaces, the wals are strong, the pinnacles are very huge, and the streets large: but this liked not Faustus, that one man might haue so many wiues as he would. The Seraglio hath hard by the Citie, the wall hath eleuen Gates: Faustus abyde there a certaine time to see the manner of the Turkish Emperours seruice at his table, where hee saw his royall seruice to bee such, that hee thought if all the Christian Princes should banquet together, and euery one abyde the feast to the vttermost, they were not able to compare with the Turke for his table, and the rest of his Countrey seruice, wherefore it so spighted Faustus, that hee vowed to bee reuenged of him, for his pompe he thought was more fit for himselfe: wherefore as the Turke sate and eate, Faustus shewed him a little apish play: for vaunde about the vpiute Chamber, he sent foorth flashing flames of fire, in so much, that the whole company forsooke their meate and slep, except onely the great Turke himselfe, him Faustus had charmed in such sorte, that hee could neither rise nor fall, neither could any man pull him vp. With this was the Hall so light, as if the Sunne had shined in the house, then came Faustus in forme of a Pope to the great Turke, saying, all haile Emperour, now art thou honoured that I so worthily appeare vnto thee as thy Mahumet was wont to doe, hereupon he vanished, and forthwith it so thundred, that the whole Pallace shooke: the Turke greatly meruelled what this should bee that so vexed him, and was perswaded by his chiefest counsailers, that it was Mahumet his Prophet, the which had so appeared vnto them, whereupon the Turke commaunded them to fal downe on their knees, and to giue him thankes for doing them so great honor, as to shew himselfe vnto them; but the next day Faustus went into the Castell where hee kept his Wiues and Concubines, in the which Castel might no man vpon paine of death come, except those that were appointed by the great Turke to doo them seruice, and they were all geloes. Which when Faustus perceiued, he said to his Spirit Mephostophiles, how likest thou this sport, are not these faire Ladies greatly to be pitied, that thus consume their youth at the pleasure of one, onely man? Why (quoth the Spirit) maist not thou instead of the Emperor, imbrace his fairest Ladies, doe what thy heart desireth herein, and I will aide thee, and what thou wishest, thou shalt haue it performed: wherefore Faustus (being before this counsaile apt enough to put such matters in practize) caused a great fogge to bee round about the Castell, both within and without, and he himselfe appeared amongst the Ladies in all things as they vse to paint their Mahumet, at which sight, the Ladies fell on their knees, and

worſhipped him, then Fauſtus tooke the faireſt by the hand, and led her into a chamber, where after his manor hee fell to vallance, and thus he continued a whole day and night: and when hee had delighted himſelfe ſufficiently with her, hee put her away, and made his ſpirite bring him another, ſo likewiſe hee kept with her 24. houres play, cauſing his ſpirit to fetch him moſt dainty fare, and ſo hee paſſed away fiue dayes, having each day his pleaſure of a ſundry Lady, and that of the fairest, all which time, the fog was ſo thick, and ſo ſtinking, that they within the houſe thought they had been in hell, for the time, and they without wondred thereat, in ſuch ſort, that they went to their prayers calling on their God Mahumet, and worſhipping of his Image. Whereſore the ſixt day Fauſtus exalted himſelfe in the ayre, like to a Pope, in the ſight of the great Turke and his people, and hee had no ſooner departed the Caſtell, but the fogge vaniſhed away, whence preſently the Turke ſent for his Miſtres and Concubines, demanding of them if they knew the cauſe why the Caſtell was beſet with a miſt ſo long? they ſaid, that it was the God Mahumet himſelfe that cauſed it, and how he was in the Caſtell perſonally full fiue daies, and for more certainetie, he hath dien with fiue of us theſe fiue nights one after another. Whereſore the Turke hearing this fell on his knees, and gaue Mahumet thanks, deſiring him to forgiue him for being offended with his viſiting his Caſtel and wiues thoſe fiue dayes: but the Turke commanded that thoſe whome Mahumet had laine by, ſhould bee moſt carefully looked vnto, perſwading himſelfe (and ſo did the whole people that knewe of it) that out of their Mahumet ſhould be raiſed a mighty generation; but firſt he demaunded of the fiue Ladies if Mahumet had hau actuall copulation with them, according as earthly men haue, yea my Lord quoth one, as if you had been there your ſelfe, you could not haue mended it, for hee lay with vs ſtarke naked, kiſſed and colled vs, and ſo delighted me, for my part, I would hee came two or three times a week to ſeruems in ſuch ſort againe. From hence, Fauſtus went to Alkar, the which before time was called Chairam, or Memphis, in this Citie the Egiptian Soulvane holdeth his Court. From hence the riuer Nilus hath his firſt head and ſpring, it is the greateſt freſh water riuer that is in the whole world, and alwaies when the Sunne is in Cancer, it ouerflowеth the whole land of Ægypt: then hee returned againe towards the North eaſt, and to the towne of Ofen and Sabarz in Hungaria. This Ofen is the thiefeſt Citie in Hungaria, and ſtandeth in a fertile ſoyle, wherein groweth moſt excellent wine, and not farre from the Towne there is a well called Zipzar, the water whereof changeth your

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into Coppers: here are mines of gold and siluer, and all maner of mettall, we Germains call this towne Ofen, but in the Hungarian speech it is Start. In the towne standeth a very faire Castell, and very well fortified. From hence he went to Austria, and through Slesia into Saxony, vnto the townes of Magdeburg and Liptzig, and Lubeck. Magdeburg is a Bishoprick: in this Citie is one of the pitchers wherein Christ changed the water into wine at Cana in Galile. At Liptzig nothing pleased Faustus so well as the great vessell in the Castell made of wood, the which is bounde about with 24. yron hoopes, and euery hoope waieth 200. pound waighe, they must goe vpon a ladder of 30. steps high before they can looke into it: hee saw also the new church-yard, where it is walled, and standeth vpon a faire plaine, the yard is 200. paces long, and round about in the inside of the wall, are goodly places seperated one from each other to see sepulchers in, which in the midst of the yard standeth very sumptuous: therein standeth a pulpit of white worke and golde. From hence hee came to Lubeck and Hamburg, where he made no abode, but away againe to Erfort in Duringen, where he visited the Freskold, and from Erfort hee went home to Wittenberg, when he had seene and visited many a strange place, being from home one yeare and a halfe, in which time he wrought more wonders than are here declared.

How Faustus had a sight of Paradise. Chap. 23.

After this, Doctor Faustus set forth againe, visited these countries of Spaine, Portugal, France, England, Scotland, Denmark, Sweden, Poland, Muscouy, India, Cataia, Africa, Persia, and lastly into Barbaria amongst the Blacke mores, and in all his wandring he was desirous to visit the auncient monuments and mighty hils, amongst the rest beholding the high hill called the Treno Riese, was desirous to rest vpon it: from thence hee went into the Isle of Brittany, wherein hee was greatly delighted to see the faire water and warme Bathes, the diuers sorts of mettall, with many pretious stones, and diuers other commodities the which Faustus brought thence with him, hee was also at the Orchades behinde Scotland, where hee saw the tree that bringeth forth fruite, that when it is ripe, openeth and falleth into the water, whereof ingendreth a certaine kinde of Fowle or Birde: these Islands are in number 29. but 10. of them are not habitable, the other 19. are inhabited: from hence, he went to the hill of Caucasus, which is the highest in all that Tropick, it lieth here & borders

of Scythia, hereon Faustus stoode and beheld many lands and kingdomes. Faustus being on such an high hill, thought to looke ouer all the worlde and beyond, for he ment to see Paradise, but he durst not commune with his Spirit thereof: and being on the hill of Caucasus, hee sawe the whole lande of India and Scythia, and towards the East as hee looked he sawe a mightie cleare streame of fire comming from heauen vpon the earth, euen as it had been one of the beames of the Sunne, he sawe in the valley foure mighty waters springing, one had his course towards India, the second towards Egypt, the third & fourth towards Armenia. When he saw these, he would neeves knowe of his Spirit what waters they were, and from whence they came. His Spirite gaue him gently an answere, saying, it is Paradise that lieth so farre in the East, the garden that God himselfe hath planted with all maner of pleasure, and the fire streame that thou seest, is the walles or defence of the garden, but that cleare light that thou seest so farre off, is the Angell that hath the custodie thereof, with a fierie swoorde: and although that thou thinkest thy selfe to bee hard by, thou hast yet farther thither from hence, then thou hast euer been: the water that thou seest deuides in foure parts, is the water that issueth out of the welle in the middle of Paradise. The first is called Ganges or Phison, the second, Gihon or Nilus, the third Tigris, and the fourth Euphrates, also thou seest that hee standeth vnder Libra and Aries right vp towards the Zenith, and vpon this fire wall standeth the Angell Michael with his flaming sword to keep the tree of life the which he hath in charge; but the Spirite said vnto Faustus, neither thou, nor I, nor any after vs, yea all men whosoeuer are denied to billite it, or to come any nearer then we be.

Of a certaine Comet that appeared in Germanie, and how Doctor Faustus was desired by certaine friends of his to knowe the meaning thereof. Chap. 24.

IN Germanie ouer the Towne of S. Eizleben was seene a mightie great Comet, whereat the people wondered; but Doctor Faustus being there, was asked of certaine of his friends his iudgement or opinion in the matter. Whereupon hee answered, it falleth out often by the course and change of the Sunne and Moone, that the Sunne is vnder the earth, and the Moone aboue; but when the Moone draweth neere the change, then is the Sunne so strong that hee taketh away all the light of the Moone, in such sorte that she is as red as blood:

and

and to the contrary, after they haue been together, the Moone taketh her light againe from him, and so increasing in light to the full, shee will be as red as the Sun was before, and changeth her selfe into diuers and sundry colours, of the which springeth a prodygious monster, or as you call it, a Comet, which is a figure or token appointed of God as a forewarning of his displeasure: as at one time hee sendeth hunger, plague, sword, or such like: being all tokens of his iudgement: the which Comet commeth through the coniunction of the Sun & Moone begetting a monster, whose father is the Sunne, and whose mother is the Moone, ☉ and ☽.

A question put foorth to Doctor Faustus, concerning the Starres. Chap. 25.

THere was a learned man of the towne of Halberstat, named N.V. W. inuited Doctor Faustus to his table, but falling into communication before supper was ready, they looked out of the window, and seeing many starres in the firmament, this man being a Doctor of Phisick and a good Astrologian, sayd: Doctor Faustus, I haue inuited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart vnto me some of your experience in the Starres and Planets. And seeing a Starre fall, hee said: I pray you Faustus, what is the condition, qualitie, or greatnes of the Starres in the firmament? Faustus answered him: My friend and Brother, you see that the Starres that fal from heauen when they come on þ earth they be very smal to our thinking as cãdles, but being fixed in the firmament there are many as great as this Citie, some as great as a Prouince or Dukedome, other as great as the whole earth, other some farre greater then the earth: for the length & breadth of the heauens is greater than the earth twelue times, and from the height of the Heauens there is scarce any earth to be seene, yea the Planets in the heauens are some so great as this land, some so great as the whole Empire of Rome, some as Turkie, yea one so great as the whole world.

Howe Fauſtus was asked a queſtion concerning the Spirites that vexe men. Chap. 26.

That is moſt true (ſayth hee to Fauſtus) concerning the ſtarres and planets: but I pray you in what kinde or maner doe the ſpirites vſe or vexe men ſo little by day, and ſo greatly by night? Doctor Fauſtus answered: becauſe the ſpirits are by GOD forbidden the light, their dwelling is in darkneſſe, and the clearer the Sunne ſhineth, the further the Spirits haue their abiding from it, but in the night when it is darke, they haue their familiaritie and abiding neere vnto vs men. For although in the night we ſee not the Sunne, yet the brightnes thereof ſo lightneth the firſt mouing of the firmament as it doth vpon earth in the day, by which reaſon we are able to ſee the ſtars and Planets in the night, euen ſo the rayes of the Sunne pearcing vpwards into the firmament, the Spirits abandon the place, and ſo come neere vs on earth in the darknes, filling our heads with heauy dreames and fond fantaſies, with ſcratching and crying in many deformed ſhapes: as ſometimes when men go forth without light, there falleth to them a feare, that their hayre ſtandeth an end, ſo many ſtart in their ſleepe thinking there is a Spirit by him, gropeth or ſeeketh for him, going round about the houſe in his ſleep, & many ſuch like fantaſies: and all this is for becauſe that in the night the Spirits are more familiarly by vs than we are deſirous of their company, and ſo they carry vs, blinding vs and plaguing vs more than we are able to perceiue.

How Doctor Fauſtus was asked a queſtion concerning the Starres that fall from Heauen. Chap. 27.

Doctor Fauſtus being demanded the cauſe why the Starres fell from Heauen, he answered: that is but our opinion; for if one Starre fall, it is the great iudgement of God vpon vs, as a forewarning of ſome great thing to come: for when we thinke that a Star falleth, it is but as a ſparke that iſſueth from a candle or a flame of fire, for if it were a ſubſtantiall thing, we ſhould not ſo ſoone looſe the ſight of them as we doo. And likewiſe, if ſo be that we ſee as it were a ſtreame of fire fall from the firmament, as oft it happeneth, yet are they no Starres, but as it were a flame of fire vaniſhing, but the Starres are ſubſtantiall, therefore are they firme and not falling: if

there

there fall any, it is a signe of some great matter to come, as a scourge to a people or countrey, and then such strange falling, the gates of heauen are opened, and the clouds send foorth floods, or other plagues, to the vantage of the whole land and people.

How Faustus was asked a question as concerning thunder. Chap. 28.

In the moneth of August, there was ouer Wittenberg a mighty great lightning and thunder, and as Doctor Faustus was telling merily in the market place with certaine of his friends and companions being Philistins, they desired him to tel them the cause of that weather. Faustus answered: it hath beene commonly seene heretofore, that before a thunder-clap fell a showre of raine or a gale of winde, for commonly after a winde followeth a raine, and after a rayne a thunderclap: such things come to passe when the foure windes meete together in the heauens, the ayrie cloudes are by force beate against the fixed chrystall in firmament, but when the ayrie clouds meet with the firmament they are congealed, and so strike & rush against the firmament. as great peeces of yce when they meet on the water; the eccho thereof soundeth in our eares, and thus we call thunder, which indeede is none other than you haue heard.

The third and last part, of Doctor Faustus his merry conceits, shewing after what sort he practised Nicromancie in the Courts of great Princes, and lastly of his fearfull and pitifull ende.

How the Emperour Carolus quintus requested of Faustus to see some of his cunning, whereunto he agreed. Chap. 29.

The Emperour Carolus the fifth of that name was personally with the rest of his Nobles and gentlemen at the towne of Insbruck where he kept his court, vnto the which also Doctor Faustus resorted, and being there well knowne of diuers Nobles & gentlemen, he was inuited into the court to meat, euen in the presence of the Emperour: whom when the Emperour saw, hee looked earnestly on him, thinking him by his looks to become wonderfull fellow, wherfore he asked one of his Nobles whom he should be; who answered that he was called Doctor Faustus, Whereupon the Emperour held his peace

vntill he had taken his repast, after which hee called vnto him Faustus, into the priuie chamber, whither being come, he sayd vnto him: Faustus, I haue heard much of thee, that thou are excellent in the black Arte, and none like thee in mine Empire, for men say that thou hast a familiar Spirit with thee, & that thou canst do what thou list: it is therefore (saith the Emperour) my request of thee that thou let me see a proofe of thine experience, and I vowe vnto thee by the honour of mine Emperiall Crowne, none euill shall happen vnto thee for so doing. Herevpon Doctor Faustus answered his Maiestie, that vpon those conditions he was ready in any thing that he could, to doe his highnes commaundement in what seruice he would appoynt him. Wel, then beare what I say (quoth the Emperour.) Being once solitarie in my house, I called to mind mine elders and auncesters, how it was possible for them to attaine vnto so great a degree of authoritie, yea so high, that wee the successors of that line are neuer able to come neere. As for example, the great and mighty monarch of the world Alexander magnus, was such a lanterne & spectacle to all his successors, as the Cronicles makes mention of so great riches, conquering, and subduing so many kingdomes, the which I and those that follow me (I feare) shall neuer bee able to attaine vnto: wherefore, Faustus, my hearty desire is that thou wouldst vouchsafe to let me see that Alexander, and his Paramour, the which was praysed to be so fayre, and I pray thee shew me them in such sort that I may see their personages, shape, gesture & apparel, as they vsed in their life time, and that here before my face; to the ende that I may say I haue my long desire fulfilled, & to praise thee to be a famous man in thine arte and experience. Doctor Faustus answered: My most excellent Lord, I am ready to accomplish your request in all things, so farre forth as I and my Spirit are able to performe: yet your Maiestie shall know, that their dead bodies are not able substantially to be brought before you, but such Spirits as haue seene Alexander and his Paramour aliue, shall appeare vnto you in maner and forme as they both liued in their most flourishing time: and herewith I hope to please your imperiall Maiestie. Then Faustus went a little aside to speake to his Spirit, but he returned againe presently, saying: now if it please your Maiesty you shall see them, yet vpon this condition that you demaund no question of them, nor speake vnto them. which the Emperour agreed vnto. Wherewith Doctor Faustus opened the priuy chamber doore, where presently entred the great and mighty Emperour Alexander magnus, in all things to looke vpon as if he had been a-

line, in proportion a strong thick set man, of a middle stature, blacke hayre, and that both thick and curled head and beard, red cheekes, and a broade face, with eyes like a Basiliske, hee had on a compleat harneste burnished and grauen exceeding rich to looke vpon; and so passing towards the Emperour Carolus, he made lowe and reuerent curtesie: whereat the Emperour Carolus would haue stoode vp to receiue and greete him with the like reuerence, but Faustus tooke holde of him and would not permit him to doe it. Shortly after Alexander made humble reuerence and went out againe, and comming to the doore his Paramour met him, she comming in, she made the Emperour likewise reuerence, she was clothed in blew Veluet, wrought and embroidered with pearle and golde, she was also excellent fayre like Silke & blood mixed, tall and slender, with a face round as an Apple, and thus shee passed certaine times vp and downe the house, which the Emperour marking, sayd to himselfe: now haue I seene two persons, which my heart hath long wished for to beholde, and sure it cannot otherwise be, sayd he to himselfe, but that the Spirits haue changed themselues into these formes, and haue not deceiued me, calling to his minde the woman that raysed the Prophet Samuel: and for that the Emperour would be the more satisfied in the matter, he thought, I haue heard say, that behinde her necke she had a great wart or wenne, wherefore he tooke Faustus by the hand without any words, and went to see if it were also to be seen on her or not, but she perceiuing that he came to her, bowed downe her neck, where he saw a great wart, and hereupon shee vanished, leauing the Emperour and the rest well contented.

How Doctor Faustus in the sight of the Emperour coniured a payre of Harts hornes vpon a Knights head that slept out of a casement. Chap. 30.

When Doctor Faustus had accomplished the Emperours desire in all things as he was requested, he went forth into a gallerie, and leaning ouer a raple to looke into the priuie garden, he saw many of the Emperours Courtiers walking and talking together, and casting his eyes now this way, now that way, he espyed a Knight leaning out at a window of the great hall; who was fast asleepe (for in those dayes it was hote) but the person shall bee nameless that slept, for that he was a Knight, although it was done to a little

a little disgrace of thy Gentleman vic pleased Doctor Faustus, through the helpe of his Spirit Mephostophiles, to frame vpon his head as he slept, an huge payre of Harts hornes, and as the Knight awaked thinking to pul in his head, hee hit his hornes against the glasse that the panes therof flew about his eares. Think here how this good Gentleman was vexed, for he could neither get backward nor forward: which when the Emperour heard al the courtiers laugh, and came forth to see what was hapened, the Emperour also whe he beheld the Knight with so fayre a head, laughed heartily thereat, and was therewithall well pleased: at last Faustus, made him quite of his hornes agayne, but the Knight perceiued how they came, &c.

How the aboue mentioned Knight went about to be reuenged of Doctor Faustus. Chap. 31.

DOctor Faustus tooke his leaue of the Emperour and the rest of the Courtiers, at whose departure they were sory, giuing him many rewards and gifts: but being a league and a halfe from the Citie he came into a Wood, where he beheld the Knight that hee had iested with at the Court with other in harnesse, mounted on fayre palfreyes, and running with full charge towards Faustus, but he seeing their intent, ran towards the bushes, and before he came amongst the bushes he returned againe, running as it were to meet them that chased him, whereupon sodainly al the bushes were turned into horsemen, which also ran to incounter with the Knight & his company, & comming to the, they closed the Knighe and the rest, & told them that they must pay their ransome before they departed. Whereupon the Knight seeing himselfe in such distresse, besought Faustus to be good to them, which he denied not, but let them lose, yet he so charmed them, that euery one, Knight & other for the spate of a whole moneth did weare a payre of Goates hornes on their browes, and euery Palfray a payre of Ore hornes on their head: and this was their penance appointed by Faustus, &c.

How three young Dukes being together at Wittenberg to behold the Vniuersitie, requested Faustus to help them at a with to the towne of Menchen in Bauaria, there to see the Duke of Bauaria his sonnes wedding. Chap. 32.

THree worthy young Dukes, the which are not here to be named, but being students altogether at the Vniuersitie of Wittenberg, met

met on a time altogether, where they fell to reasoning concerning the pompe and bravery that would be at the Citie of Menchen in Bavaria, at the wedding of the Dukes Sonne, wishing themselues there but one halfe houre, to see the manner of their iollity: to whom one replied, saying to the other two Gentlemen, if it please you to giue mee the hearing, I will giue you good counsell that we may see the wedding, and be here againe to night, and this is my meaning; let vs send to Doctor Faustus, make him a present of some rare thing and so open our mindes vnto him, desiring him to assist vs in our enterprise, and assure ye he will not denie to fulfill our request. Hereupon they al concluded, sent for Faustus, tolde him their minde, and gaue him a gift, and inuited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their iourney to the vttermost. And when the time was come that the Duke his sonne should be married, Doctor Faustus called vnto him the three young Gentlemen into his house, commaunding them that they should put on their best apparell, and adorne themselues as richly as they could, he tooke off his owne great large cloke, went into a garden that was adioyning vnto his house, and set the three young Dukes on his cloke, and he himselfe sate in the middest, but hee gaue them in charge that in any wise they should not once open their mouthes to speak, or make answere to any man so soone as they were out, no not so much as if the Duke of Bavaria or his Son should speake to them, or offer them courtesie, they should giue no word or answere againe, to the which they all agreed. These conditions being made, Doctor Faustus began to coniure, and on a sodayne arose a mightie winde, heaving vp the cloke, and so carried them away in the ayre, & in due time they came vnto Menchen to ꝑ Dukes Court, where being entred into the outmost court, the Marshall had espied them, who presently went to the Duke, shewing his Grace that all the Lords and gentlemen were already set at the table, notwithstanding, there were newly come three goodly Gentlemen with one seruant, the which stoode without in the court, wherefore the good old Duke came out vnto them, welcomming them, requiring what they were, & whence: but they made no answere at all, whereat the Duke wondred, thinking they were all foure dumbe; notwithstanding for his honor sake hee tooke them into his court, and feasted them. Faustus notwithstanding, spake to ẽ, if any thing happen otherwise then wel, when I say, sit by, ẽ fal you al on the cloke, & good inough: wel, the water being brought, & that they must wash, one of the three had so much maners as to desire

his friend to waſh firſt, which when Fauſtus heard, he ſaid, fie by, and all at once they got on the cloke, but he that ſpake left off againe, the other two with Doctor Fauſtus, went againe preſently at Wittenberg, but he that remained, was taken and layde in Priſon: wherefore the other two Gentlemen were very ſorrowfull for their friend, but Fauſtus comforted them, promiſing that on the morrow he ſhould alſo be at Wittenberg. Now all this whils was this Duke taken in a great feare, and ſtriken into an exceeding dump, wondring with himſelfe that his hap was ſo hard to be left behinde, and not the reſt, and now being locked & watched with ſo many keepers, there was alſo certaine of the gueſts that fell to reaſoning with him to know what hee was, and alſo what the other were that were vaniſhed away, but the poore priſoner thought with himſelfe, if I open what they are, then it will be euill alſo with me: wherefore all this while he gaue no man any anſwere, ſo that he was there a whole day, and gaue no man a word. Wherefore the olde Duke gaue in charge, that the next morning they ſhould racke him vntill he had confeſſed: which when the young Duke heard, hee began to ſorrow and to ſay with himſelfe, it may be that to morrowe, if Doctor Fauſtus come not to ayde me, then ſhall I be racked and grieuouſly tormented, in ſo much that I ſhall bee conſtrayned by force to tell more than willingly I would doe: but he comforted himſelfe with hope that his friends would intreat Doctor Fauſtus about his deliuerance, as alſo it came to paſſe, for before it was day, Doctor Fauſtus was by him, and he conioured them that watched him into ſuch a heauy ſleepe, that he with his charmes made open all the lockes in the priſon, and therewithall brought the young Duke againe in ſafety to the reſt of his fellowes and friends, where they preſented Fauſtus with a ſumptuous gift, and ſo they departed the one from the other, &c.

How Doctor Fauſtus borrowed monie of a Iew, and layd his own legge to pawne for it. Chap. 33.

IT is a common prouerb in Germanie, that although a Coniurer haue all things at commaundement, the day will come that hee ſhall not be worth a penne: ſo is it like to fall out with Doctor Fauſtus, in promiſing the Diuel ſo largely; and as the Diuel is the author of lies, euen ſo hee led Fauſtus his minde, in practiſing of things to deceiue the people and blinding them, wherein hee tooke his whole delight, thereby to bring himſelfe to riches, yet notwithſtanding in the ende he

was

was neuer the richer. And although that during foure and twentie yeares of his time that the diuel set him, hee wanted nothing; yet was he best pleased when hee might deceiue any bodie: for out of the mightiest Potentates Courtes in all those Countries, hee would send his Spirite to steale away their best cheare. And on a time being in his merriment where hee was banqueting with other Students in an Inne, whereunto resorted many Iewes, which when Doctor Faustus perceiued, hee was minded to play some merrie iest to deceiue a Iew, desiring one of them to lend him some money for a time, the Iewe was content, and lent Faustus threescore dollers for a moneth, which time being expired, the Iewe came for his money and interest, but Doctor Faustus was neuer minded to pay the Iewe againe; at length the Iewe comming home to his house, and calling importunately for his money, Doctor Faustus made him this answere: Iewe, I haue no money, nor know I how to pay thee, but notwithstanding, to the ende that thou maiest bee contented, I will cut off a lim of my bodie, bee it arme or leg, and the same shalt thou haue in pawne for thy money, yet with this condition, that when I shall pay thee thy money againe, then thou also giue mee my limme. The Iewe that was neuer friend to a Christian, thought with himself, this is a fellow right for my purpose, that will lay his limmes to pawne for money, hee was therewith very well content; wherefore Doctor Faustus tooke a sawe, and therewith seemed to cut off his foote (being notwithstanding nothing so) well, he gaue it to the Iewe, yet vpon this condition, that when he got money to pay, the Iewe should deliuer him his leg, to the ende hee might set it on againe. The Iewe was with this matter very well pleased, tooke his leg and departed: and hauing farre home, he was somewhat wearie, and by the way hee thus bethought him, what helpeth mee a knaues leg, if I should carrie it home, it would stinck, and so infect my house, besides it is too hard a peece of worke to set it on againe, wherefore what an asse was Faustus to lay so deare a pawne for so small a summe of money; and for my part, quoth the Iew to himselfe, this will neuer profit me any thing, and with these words he cast the leg away from him into a ditch. All this Doctor Faustus knewe right wel, therefore within three daies after he sent for the Iewe to make him payment of his 60. Dollers, the Iewe came, and Doctor Faustus demaunded his pawne, there was his money ready for him: the Iewe answered, the pawne was not profitable or necessarie for any thing and he had cast it away: but Faustus threatningly replied, I will haue my

leg againe, or else one of thine for it. The Iewe fell to intreating, promising him to giue him what money he would aske, if hee would not deale straightly with him, wherefore the Iewe was constrained to giue him 60. Dollers more to be rid of him, and yet Faustus had his leg on, for he had but blinded the Iewe.

How Doctor Faustus deceiued an Horse-courser. Chap. 34.

IN like manner hee serued an Horse-courser at a faire called Pheisfring, for Doctor Faustus through his cunning had gotten an excellent fayre Horse, whereupon hee rid to the Fayre, where hee had many Chap-men that offered him money: lastly, he sold him for 40. Dollers, willing him that bought him, that in any wise he should not ride him ouer any water, but the Horsecourser maruelled with himself that Faustus had him ride him ouer no water, (but quoth he) I will proone, and forthwith hee rid him into the riuer, presently the horse vanished from vnder him, and he sate on a bundell of strawe, in so much that the man was almost drowned. The horsecourser knewe well where hee lay that had solde him his horse, wherefore he went angerly to his Inne, where hee found Doctor Faustus fast a sleepe, and snoring on a bed, but the horsecourser could no longer forbeare him, tooke him by the leg and began to pull him off the bed, but he pulled him so, that he pulled his leg from his body, in so much that the Horse-courser fel down backwardes in the place, then began Doctor Faustus to crie with an open throate, he hath murdered me. Herat the Horse-courser was afraide, and gaue the flight, thinking none other with himselfe, but that hee had pulled his leg from his bodie; by this meanes Doctor Faustus kept his money.

How Doctor Faustus eate a lode of Hay. Chap. 35.

DOctor Faustus being in a Towne of Germanie called Zuolaw, where hee was accompanied with many Doctors and Masters, and going forth to walke after supper, they met with a Clowne that drone a loade of Hay. Good euen good fellowe said Faustus to the Clowne, what shall I giue thee to let mee eate my belly full of hay? the Clowne thought with himselfe, what a mad

mad man is this to eate Hay, thought he with himselfe, thou wilt not eate much. they agreed for three farthings he should eate as much as he could: wherefore Doctor Faustus began to eat, and that so rauenously, that all the rest of his company fell a laughing, blinding so the poore clowne, that he was sory at his heart, for he seemed to haue eaten more than the halfe of his Hay, wherefore the clowne began to speake him faire, for feare he should haue eaten the other halfe also. Faustus made as though he had had pitie on the Clowne, and went his way. When the Clowne came in place where he would be, he had his Hay againe as he had before, a full loade.

How Doctor Faustus serued the twelue Students. Chap. 36.

AT Wittenberg before Faustus his house, there was a quarrell betweene seuen Students, and fiue that came to part the rest, one part being stronger than the other. Wherefore Faustus seeing them to bee ouermatched, coniured them all blinde, in so much that the one could not see the other, and yet hee so dealt with them, that they fought and smote at one another still, whereat all the beholders fell a laughing: and thus they continued blinde, beating one another, vntill the people parted them, and leade each one to his owne home; where being entred into their houses, they receiued their sight perfectly againe.

How Faustus serued the dronken Clownes. Chap. 37.

DOctor Faustus went into an Inne, wherein were many tables full of Clownes, the which were tippling kan after kan of excellent wine, and to bee short, they were all dronken, and as they sate, they so sung and hallowed, that one could not heare a man speake for them; this angred Doctor Faustus; wherefore hee said to those that had called him in, marke my maisters, I will shew you a merrie iest, the Clownes continuing still hallowing and singing, he so coniured them, that their mouthes stoode as wide open as it was possible for them to hold them, and neuer a one of them was able to close his mouth againe: by and by the nipse was gone, the Clownes notwithstanding looked earnestly one vpon another, and wist not what

was happened; wherefore one by one they went out, and ſo ſoone as they came without, they were as well as euer they were: but none of them deſired to goe in any more.

How Doctor Fauſtus ſolde fiue Swine for fiue Dollers a peece. Chap. 38.

DOctor Fauſtus began another ieſt, hee made him readie fiue fat Swine, the which hee ſolde to one for fiue Dollers a peece, vpon this condition, that the Swine-driuer ſhould not driue them into the water. Doctor Fauſtus went home againe, and as the Swine had filed themſelues in the mudde, the Swine-driuer droue them into a water, where preſently they were changed into ſo many bundels of ſtraw ſwimming vpright in the water: the buier looked wiſhly about him, and was ſorrie in his heart, but he knewe not where to finde Fauſtus, ſo he was content to let all goe, and to loſe both money and Hogs.

How Doctor Fauſtus played a merrie ieſt with the Duke of Anholt in his Court. Chap 39.

DOctor Fauſtus on a time came to the Duke of Anhole, the which welcomed him very courteouſly, this was in the moneth of Ianuary, where ſitting at the table, he perceiued the Dutcheſſe to be with childe, and forbearing himſelfe vntill the meate was taken from the table, and that they brought in the banquetting diſhes, ſaid Doctor Fauſtus to the Dutcheſſe, Gracious Ladie, I haue alway heard, that the great bellied women doe alwaies long for ſome dainties, I beſeech therefore your Grace hide not your mind from me, but tell me what you deſire to eate, ſhe anſwered him, Doctor Fauſtus now truely I will not hide from you what my heart doth moſt deſire, namely, that if it were now Harueſt, I would eate my belly full of ripe Grapes, and other daintie fruite. Doctor Fauſtus anſwered hereupon, Gracious Lady, this is a ſmall thing for mee to doe, for I can doo more than this, wherefore he tooke a plate, and made o-pen one of the caſements of the windowe, holding it forth, where incontinent hee had his diſh full of all maner of fruites, as red and white Grapes, Peares, and Apples, the which came from out of ſtrange Countries, all theſe he preſented the Dutcheſſe, ſaying: Madame, I

may you vouchsafe to taste of this daintie fruite, the which came from a farre Countrey, for there the Sommer is not yet ended. The Dutchesse thanked Faustus highly, and she fell to her fruite with full appetite. The Duke of Anholt notwithstanding could not with-holde to aske Faustus with what reason there were such young fruite to be had at that time of the yeare? Doctor Faustus tolde him, may it please your Grace to vnderstand, that the yere is deuided into two circles ouer the whole world, that when with vs it is Winter, in the contrary circle it is notwithstanding Sommer, for in India and Saba there falleth or setteth the Sunne, so that it is so warme, that they haue twise a yeare fruites: and gracious Lorde, I haue a swift Spirit, the which ran in the twinckling of an eye fulfill my desire in any thing, wherefore I sent him into those Countries, who hath brought this fruite as you see: whereat the Duke was in great admiration.

How Doctor Faustus through his Charmes made a great Castle in presence of the Duke of Anholt. Chap. 40.

DOctor Faustus desired the Duke of Anholt to walke a little forth of the Court with him, wherefore they went both together into the field, where Doctor Faustus through his skill had placed a mightie Castel: which when the Duke sawe, hee wondered thereat, so did the Dutchesse, and all the beholders, that on that hill, which was called the Rohumbuel, should on the sodaine bee so fayre a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the Castle, which they denied not. This Castle was so wonderfull strong, hauing about it a great and deepe trench of water, the which was full of Fish, and all maner of water-foule, as Swannes, Duckes, Geese, Bitters, and such like. About the wall was fiue stone dores and two other dores: also within was a great open court, wherein were inchaunted all maner of wilde beasts, especiallie such as were not to bee found in Germanie, as Apes, Beares, Buffes, Antelopes, and such like strange beasts. Furthermore, there were other maner of beasts, as Hart, Hinde, and wilde Swine, Roe, and all maner of land foule that any man could thinke on, the which flewe from one tree to another. After all this, he set his guestes to the table, bring the Duke and the Dutchesse with their traine, for hee had prouided them a most sumptuous feast, both of meate and all maner of drinks, for he set nine messe of meate vpon the boord at once, and al this must

must his Wagner doe, place all things on the boord, the which was brought vnto him by the Spirit inuisible of all things that their heart could desire, as wild foule, and Venison, with all manner of daintie fish that could bee thought on, of Wine also great plentie, and of diuers sorts, as French wine, Cullin wine, Grabatcher wine, Rhenish wine, Spanish wine, Hungarian wine, Warzburg wine, Vaintelle, and Backe: in the whole, there were an hundred Lamps standing rounde about the house. This sumptuous banquet the Duke tooke thankfully, and afterwards hee departed homewards, and to their thinking they had neither eaten nor drunke, so were they blinded the while that they were in the Castle: but as they were in their Pallace they looked towards the Castle, and behold it was all in a flame of fire, and all those that beheld it wondred to heare so great a noyse, as if it were great Ordinance should haue been shot off; and thus the Castle burned and consumed away cleane. Which done, Doctor Faustus returned to the Duke, who gaue him great thankes for shewing them of so great courtesie, giuing him an hundred Dollers, and libertie to depart or vse his owne discretion therein.

How Doctor Faustus with his companie visited the Bishop of Salzburg his Wine-seller. Chap. 41.

DOctor Faustus hauing taken his leaue of the Duke, he went to Wittenberg, neere about Whitsuntide, and being in companie with certaine Students, Doctor Faustus was himself the God Bacchus, who hauing well feasted the Students before with daintie fare, after the manner of Germanie, where it is counted no feast except all the bidden guests be drunke, which Doctor Faustus intending, said: Gentlemen and my guestes, will it please you to take a cuppe of wine with me in a place or seller whereunto I will bring you, and they all said willinglie wee will: which when Doctor Faustus heard, hee tooke them forth, set either of them vpon an hollie wand, and so were conueyed into the Bishop of Salzburg his Seller, for there about grewe excellent pleasant Wine: there fell Faustus and his companie to drinking and swilling, not of the worst but of the best, and as they were merrie in the Seller, came downe to drawe drinke the Bishops butler: which when hee perceiued so many persons there hee cried with a loud voyce, theeues theeues. This spited Doctor Faustus wonderfullie, wherefore hee made euery

out of his company to sit on their holly wand and so banished away, and in parting Doctor Faustus tooke the Butler by the haire of the head and carried him away with them, vntill they came vnto a mightie high lopped tree, and on the top of that huge tree he set the Butler, where he remained in a most fearefull perplexitie, and Doctor Faustus departed to his house, where they tooke their valete one of another, drinking the Wine the which they had stolne in great bottels of glasse out of the Bishops seller. The Butler that had held himselfe by the hand vpon the lopped tree all the night, was almost frozen with cold, espying the day, and seeing the tree of so huge great bigbnesse, thought with himselfe it is vnpossible to come off this tree without perill of death: at length he hath espied certaine Clownes which were passing by, he cried for the loue of God helpe me downe: the Clownes seeing him so high, wondered what mad man would clime to so huge a tree, wherefore as a thing most miraculous, they caried tidings vnto the Bishop of Saltzburg, then was there great running on euery side to see a man in a huge tree, and many deuises they practised to get him downe with ropes, and being demaunded by the Bishop how hee came there, he said, that he was brought thither by the haire of the head of certaine theeues that were robbing of the Wine-seller, but what they were he knew not, for (said he) they had faces like men, but the wrought like diuells.

How Doctor Faustus kept his Shrouetide. Chap. 42.

THere were seuen Students, and Masters that studied Diuinitie, Iuris prudentia, & Medicina, all these hauing consented were agreed to visite Doctor Faustus, and so to celebrate Shrouetide with him: who being come to his house hee gaue them their welcome, for they were his deare friends, desiring them to sit downe, where hee serued them with a very good supper of Hennes, fish, and other rost, yet were they but slightly cheared: wherefore Doctor Faustus comforted his guests, excusing himselfe that they came vpon him so sodainely that hee had not sufficient prouide for them so well as they were worthie, but my good friends (quoth he) according to the vse of our Countrie men must drinke all this night, and so a draught of the best wine to bedward is commendable. For you know that in great Potentates Courts they vse as this night great feastings, the like will I

doe

doo for you: for I haue three great flagons of wine, the first is full of Hungarian wine, containing eight gallons, the second of Italian wine, containing seuen gallons, the third containing fiue gallons of Spanish wine, all the which we will tipple out before it bee day, besides, wee haue fifteene dishes of meate, the which my Spirite Mephostophiles hath set so farre that it was sold before hee brought it, and they are all full of the daintiest things that ones heart can deuise, but (saith Faustus) I must make them hot againe: and you may beleeue mee Gentlemen, that this is no blinding of you, whereas you thinke that it is no naturall foode, verely it is as good and as pleasant as euer you eate. And hauing ended his tale, he commanded his boy to lay the cloth, which done, he serued them with fifteene messe of meate, hauing three dishes to a messe, the which were of all maner of Venison, and other daintie wild foule, and for wine there was no lacke, as Italian wine, Hungarian wine, and Spanish wine: and when they were all mad drunke, and that they had almost eaten all their good cheare, they began to sing and to daunce vntill it was day, and then they departed each one to his owne habitation: at whose parting, Doctor Faustus desired them to bee his guests againe the next day following.

How Doctor Faustus feasted his guests on the Ashwednesday. Chap. 43.

VPon Ashwednesday came vnto Doctor Faustus his bidden guests the Students, whom hee feasted very royallie, in so much that they were all full and luskie, singing and daunsing as the night before: and when the high glasses and goblets were carousd one to another, Doctor Faustus began to play them some pretie iests, in so much that round about the hall was heard most pleasant musick, and that in sundrie places, in this corner a Lute, in another a Cornet, in another a Citterne, Gitterne, Clarigalos, Harpe, Haine pipe: in fine, all maner of musicke was heard there at that instant, whereat all the glasses and goblets, cuppes and pots, dishes, and all that stoode on the boord began to daunce: then Doctor Faustus tooke ten stone pots, and set them downe on the floore, where presently they began to daunce and to smite one against the other that the sparkes flewe round about the whole house, whereat the whole compante fell a laughing. Then he began another iest, for set an Instrument on the table, and caused a monstrous great Ape to come in amongst them, which Ape began to

daunce

pastime and to skip, hauing there many pretty conceipts. In this and such like pastime they passed away the whole day, where night being come, Doctor Faustus bade them all to supper, which they lightly agreed vnto, for Strangers in these cases are easily intreated: wherefore he promised to feast them with a banquet of foule, and afterwards they would all goe abroad with a Maske, then Doctor Faustus put forth a long pole out of the window, whereupon presently there came innumerable Shapes and wilde fowle, and so many as came had not any power to flie away againe, but he tooke them and slang them to the Students: wholy they pulled off the necks of them, and being roasted they made their supper, which being ended they made themselues readie to the Maske. Doctor Faustus commanded euery one to put on a sleeue shirt ouer his other clothes, which being done, they began to looke one vpon another, it seemed to each one of them they had no heads, and so they went forth vnto certaine of their neighbours, at which sight the people were wonderfully afraide. And as the vse of Germanie is, that whersoeuer a Maske entreth, the good man of the house must feast them: so when these maskers were set to their banquet, they seemed againe in their former shape with heads, in so much that they were all knowne what they were: and hauing fed and well eate and drunke, Doctor Faustus made that euery one had an Asses head on, with great and long eares, so they fell to dansing and to reuine away the time, vntill it was midnight, and then euery man departed home, and assoone as they were out of the house each one was in his natural shape againe, and so they ended and went to sleepe.

How Doctor Faustus the day following was feasted of the Students, and of his merrie iestes with them while hee was in their companie.

Chap. 44.

The last Bacchanalia was held on Thursday, where insued a great snow, and Doctor Faustus was inuited vnto the students that were with him the day before, where they had prepared an excellent banquet for him: which banquet being ended, Doctor Faustus began to play his olde prankes, and forthwith were in the place thirteene Apes, that tooke hands and dansed round in a ring together, then they fell to tumble and to vaulting one ouer another, that it was most pleasant to behold, then they leaped out of the window and vanished away: then they set before Doctor Faustus a roasted Calues head: whichone of

the Students cut a peece off and gaue it vnto Doctor Faustus his trencher; which peece being no sooner layd downe, but the Calues head began to crie mightily out like a man, murther, murther, but alas what doest thou to me! Whereat they were all amazed, but after a while considering of Faustus his resting trickes they began to laugh, and then they pulled in sunder the Calues head and eat it vp. Whereupon Doctor Faustus asked leaue to depart, but they would in no wise agree to let him goe, except that he would promise to come againe: presently then Faustus, through his cunning, made a sledge, the which was drawne about the house with foure fiery dragons: this was fearefull for the students to behold, for they saw Faustus ride vp and downe as though he should haue fiered and slayne all them in the house. This sport continued vntill midnight with such a noyse that they could not heare one another, and the heads of the students were so light, that they thought themselues to be in the ayre all that time.

How Doctor Faustus shewed the fayre Helena vnto the Students vpon the Sunday following. Chap. 45.

The Sunday following came these Students home to Doctor Faustus his owne house, and brought their meate and drinke with them: these men were right welcome guests vnto Faustus, wherefore they all fell to drinking of wine smoothly: and being merry, they began some of them to talke of the beauty of women, and euery one gaue foorth his verdit what he had seene and what hee had heard. Then one among the rest said, I neuer was so desirous of any thing in this world, as to haue a sight (if it were possible) of fayre Helena of Greece, for whom the worthy towne of Troie was destroyed and razed downe to the ground, therefore sayth hee, that in all mens iudgement shee was more than commonly fayre, because that when she was stolne away from her husband, there was for her recouery so great blood-shed.

Doctor Faustus answered: For that you are all my friends and are so desirous to see that famous pearle of Greece, fayre Helena, the wife of King Menelaus, and daughter of Tindalus and Leda, sister to Castor and Pollux, who was the fayrest Lady in all Greece: I will therefore bring her into your presence personally, and in the same forme of attyre as she vsed to goe when she was in her chiefest flowres and pleasaunt time of youth. The like haue I done for the Emperour Carolus quintus, at his desire I shewed him Alexander the great, and his Paramour:

rumour: but (sayd Doctor Faustus) I charge you all that vpon your perills you speake not a word, nor rise vp from the Table so long as she is in your presence. And so he went out of the Hall, returning presently againe, after whome immediatly followed the fayre and beautiful Helena, whose beauty was such that the students were all amazed to see her, esteeming her rather to bee a heauenly than an earthly creature. This Lady appeared before them in a most sumptuous gowne of purple Veluet, richly imbrodered, her hayre hanged downe loose as fayre as the bestem Gold, & of such length that it reached downe to her hammes, with amorous cole-black eyes, a sweete and pleasant round face, her lips red as a Cherry, her cheekes of roseall colour, her mouth smaller, her neck as white as the Swanne, tall and slender of personage, and in summe, there was not one imperfect part in her: shee looked round about her with a rouling Wanton eye, a smiling & wanton countenance, which neere hand inflames the hearts of the students, but that they perswaded themselues she was a Spirit, wherefore such phantasies passed away lightly without scruple: and thus fayre Helena & Doctor Faustus went out againe one with another. But the Students at Doctor Faustus his entring againe into the hall, requested of him to let them see her againe the next day, for that they would bring with them a painter, and so take her counterfeit which hee denied, affirming that hee could not alwayes raise vp her Spirit, but onely at certaine times: yet (sayd he) I will giue you her counterfeit, which shall bee alwayes as good to you as if your selues should see the drawing thereof, which they receiued according to his promise, but soone lost it againe. The students departed from Faustus home euery one to his house, but they were not able to sleepe the whole night for thinking on the beauty of fayre Helena. Wherefore a man may see that the Diuel blindeth and enflameth the heart with lust oftentimes, that men fall in loue with Harlots, nay euen with Furies, which afterward cannot lightly be remoued.

How Doctor Faustus conured away the foure wheeles from a clownes waggon. Chap. 46.

Doctor Faustus was sent for to the Marshall of Brunswicke, who was greatly troubled with the falling sickness. Now Faustus had this vse, neuer to ride but walke footy on foote, for hee could

ease himselfe when his ass, and as hee came neere vnto the towne of Brunswicke, there ouer-tooke him a Clowne with foure horses and an empty waggon, to whome Doctor Faustus iestingly to trie him, sayde: I pray thee good fellow let me ride a little to ease my weary legges, which the buzzardly asse denied, saying: that his horses were also weary, and he would not let him get vp. Doctor Faustus did this but to proue the buzzard, if there were any curtesie to bee found in him if needs were.

But such churlishnes as is commonly found among clowns, was by Doctor Faustus well requited, euen with the like payment: for he sayd vnto him, Thou dutish Clown, voyde of all humanitie, seeing thou art of so currish a disposition, I will pay thee as thou hast deserued, for the foure wheeles of thy waggon thou shalt haue taken from thee; let mee see then how canst thou driue: hereupon his wheeles were gone, his horses also fell downe to the ground, as though they had been benumbed: at the clowne was long affright, measuring it as a iust scourge of God for his sinnes and churlishnes: wherefore all troubled, and wayling, he humbly besought Doctor Faustus to be good vnto him, confessing hee was worthy of it, notwithstanding if it pleased him to forgiue him, he would hereafter vse better [illegible] Faustus his heart to relent, answering him on this wise: well, for loue I owe vnto a poore weary man distressed thee, see that thou let him haue, but yet thou shalt not goe altogether cleare for all things thou hast: againe thy foure wheeles, yet shalt thou fetch them at the foure Gates of the Citie, in the mean time cast dust on the horses and returne them againe: and the Clowne for his churlishnes was faine to fetch his wheeles, spending his time with weariesse, where as before he might haue bene about a good trade and gone about his business quietly.

How foure Iuglers cut one anothers head off, and set them on againe: and how Doctor Faustus deceiued them. Chap. 47.

DOctor Faustus came in the Lent vnto Fryse-land, where his Spirit Mephostophiles gaue him to vnderstand that in an Inne were foure Iuglers that cut one anothers head off, and after their cutting off, sent them to the Barber to be trimmed, which many people saw. This angred Faustus, for he meant to haue himselfe the only Cocke in the diuels bathe: [illegible] where they were,

were, to behold them. And as these Iuglers were together, ready one to cut off the others head, there stoode also the Barbers ready to trim them, and by them upon the table stoode likewise a glasse full of distilled water, and he that was the chiefest among them stood by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glasse of distilled water, where Faustus perceiued this Lilly as it were springing, & the chiefe Iugler named it the tree of life, thus dealt he with the first, making the Barber wash and combe his head, & then he set it on againe, presently the Lilly vanished away out of the water, hereat the man had his head whole and sound againe; the like did they with the other two: and as the turne & lot came to the chiefe Iugler that he also should be beheaded, & that his Lilly was most pleasant, fayre, and flourishing greene, they smote his head off, & when it came to be barbed, it troubled Faustus his conscience, in so much that he could not abide to see another doe any thing, for he thought himselfe to bee the principal conjurer in the world, wherefore Doctor Faustus went to the table where as the other Iuglers kept that Lilly, & he took a small knife & cut off the stalke of the Lilly, saying to himself, none of them should blind Faustus; yet no man saw Faustus to cut the Lilly, but when the rest of the Iuglers thought to haue set on their maisters head, they could not, wherefore they looked on the Lilly, and found it was bitten: by this meanes the Iugler was beguiled, and so died in his wickednes, yet not one thought that Doctor Faustus had done it.

How an old man the neighbour of Faustus, sought to perswade him to amend his euill life, and to fall vnto repentance. Chap. 48.

A Good Christian an honest and vertuous olde man, a louer of the holy scriptures, who was neighbour vnto Doctor Faustus: who he perceiued that many students had their recourse in and out vnto Doctor Faustus, he suspected his euill life, wherefore like a friend he inuited Doctor Faustus to supper vnto his house, vnto the which hee agreed; and hauing ended their banquet, the olde man began with these words. My louing friend and neighbour Doctor Faustus; I haue to desire of you a friendly and Christian request, beseeching you that you will vouchsafe not to be angry with me, but friendly resolue mee in my doubt, and take my poore writting in good part. To whome Doctor Faustus answered: My louing neighbour, I pray you say your minde. Then began the old Patron to say: My good neighbour, you know in the

beginning how that you haue vexed God, & all the whole heauen, & giuen your soule to the Diuel, wherewith you haue incurred Gods high displeasure, and are become from a Christian farre worse than a heathen person: ob consider what you haue done, it is not onely the pleasure of the body, but the safety of the soule that you must haue respect vnto: of which if you be carelesse, then are you cast away, and shall remaine in the anger of almighty God. But yet is it time enough Doctor Faustus, if you repent and call vnto the Lord for mercy, as wee haue example in the Acts of the Apostles, the eight Chap. of Simon in Samaria, who was led out of the way, affirming that he was Simon homo sanctus. This man was notwithstanding in the end conuerted, after that he had heard the Sermon of Philip, for he was baptized, and sawe his sinnes, and repented. Likewise I beseech you good brother Doctor Faustus, let my rude Sermon be vnto you a conuersion; and forget the sinfull life that you haue led, repent, aske mercy, & liue: for Christ saith; Come vnto me all ye that are weary & heauy loden, & I wil refresh you: And in Ezechiel: I desire not the death of a sinner, but rather that hee conuert and liue. Let my words good brother Faustus, pearce into your adamant heart, and desire God for his Sonne Christ his sake, to forgiue you. Wherefore haue you so long liued in your Diuellish practises, knowing that in the olde and newe Testament you are forbidden, and that men should not suffer any such to liue, neither haue any conuersation with them, for it is an abomination vnto the Lord, and that such persons haue no part in the Kingdome of God. All this while Doctor Faustus heard him very attentiuely, and replyed. Father, your perswasions like me wonderous well, and I thanke you with all my heart for your good will and counsell, promising you so farre as I may to follow your discipline: whereupon he tooke his leaue. And being come home, he layd him very pensiue on his bed, bethinking himselfe of the wordes of the good olde man, and in a maner began to repent that he had giuen his Soule to the Diuell, intending to vnite all that hee had promised vnto Lucifer. Continuing in these cogitations, sodainly his Spirit appeared vnto him clapping him vpon the head, and wring it as though he would haue pulled the head from the shoulders, saying vnto him. Thou knowest Faustus, that thou hast giuen thy selfe body and soule vnto my Lord Lucifer, and hast vowed thy selfe an enemy vnto God and vnto all men; and now thou beginnest to harken to an olde doting foole which perswadeth thee as it were vnto God, when indeed it is too late, for that thou art the diuels, and he hath good power presently to fetch

thee: wherefore he hath sent me vnto thee, to tell thee, that seeing thou hast forfeited for that thou hast done, begin againe and write another writing with thine owne blood, if not, then will I teare thee all to peeces. Hereat Doctor Faustus was sore afrayde, and sayd: Why Mephostophiles, I will write againe what thou wilt: wherefore hee sate him downe, and with his owne blood hee wrote as followeth: which writing was afterward sent to a deare friend of the sayd Doctor Faustus being his kinsman.

How Doctor Faustus wrote the second time with his owne blood and gaue it to the Diuell. Chap. 49.

I Doctor Iohn Faustus, acknowledge by this my deede and handwriting, that sith my first writing, which is seuenteene yeares, that I haue right willingly held, and haue been an bitter enemy vnto God and all men, the which I once againe confirme, and giue fully & wholly my selfe vnto the Diuel both body and soule, euen vnto the great Lucifer: and that at the ende of seuen yeares ensuing after the date of this letter, he shall haue to doe with me ordayning as it pleaseth him, either to lengthen or shorten my life as liketh him: and hereupon I renounce all perswaders that seeke to withdrawe mee from my purpose by the word of God, either ghostly or bodily. And further, I will neuer giue care vnto any man, be he spirituall or temporall, that moueth any matter for the saluation of my soule. Of all this writing, and that therein contained, he witnesse, my own blood, the which with mine own hands I haue begun, and ended.

Dated at Wittenberg the 25. of July.

And presently vpon the making of this Letter, he became so great an enemie vnto the poore olde man, that he sought his life by all meanes possible; but this godly man was strong in the holy Ghost, that he could not be vanquished by any meanes: for about two dayes after that hee had exhorted Faustus, as the poore man lay in his bed, forsooth there was a mightie rumbling in the Chamber, the which hee was neuer wont to heare, & he heard as it had been the groning of a Sowe, which lasted long; whereupon the good olde man began to iest, and mock, and saide: oh what Barbarian crie is this, oh fayre Bird, what foule musick is this of a faire Angell, that could not tarrie two dayes in his place?

begin

begynneth thus to do to vanne and vpon, and make sporte, vppon whom that no power, and were not able to keepe them downe two dayes? Could these and such like wordes the Spirit vttered. And when hee came home Faustus asked him how hee had sped with the olde man: to whome the Spirit answered, the olde man was harmelesse, and that hee could not once lay holde vpon him: but he would not tell howe the olde man had mocked him, for the diuels can neuer endure to heare of their fall. Thus doth God defend the hearts of all honest Christians, that betake themselues vnder his tuition.

How Doctor Faustus made a marriage betweene two louers. Cap. 50

IN the Citie of Wittenberg was a student, a gallant Gentleman, named N.N. This Gentleman was farre in loue with a Gentlewoman, faire and propertie personage. This Gentlewoman had a Knight that was a suiter vnto her, and many other Gentlemen, the which desired her in marriage, but none could obtaine her. So it was that this N.N. was very well acquainted with Faustus, and by that meanes became a suiter vnto him to aide him in the matter, for he fell so farre in dehayre with himselfe, that he pined away to the skinne and bones. But when he had opened the matter vnto Doctor Faustus, he asked counsell of his Spirit Mephostophiles, the which solde him what to doe. Hereupon Doctor Faustus went home to the Gentleman, and bade him be of good cheare, for he should haue his desire, for he would helpe him to that hee wished for, and that this Gentlewoman should loue none other but him onely: whereupon Doctor Faustus hath changed the minde of the Damsel by a practise he wrought, that she would doe no other thing but thinke on him, whome before she had hated, neither cared she for any man but him alone. The deuice was thus, Faustus commaunded this Gentleman that he should cloth himselfe in all his best apparel that he had and that he should goe vnto this gentlewoman, and there to shew himselfe, giuing him also a Ring, commanding him in any wise that he should daunce with her before he departed. Wherefore he followed Faustus his counsaile, went to her, and when they began to daunce they that were suiters began to take euery one his Lady in his hand, and this good Gentleman taske her, whom before had so disdained him, and in the daunce hee threw the Ring into her hand that Doctor Faustus had giuen him, the which shee no sooner touched, but she fell immediatly in loue with him, beginning to the daunce to

smile,

smile, and manifestlies to give him tokens, rolling her eyes, and in the end she asked him if he could love her and make her his wife; hee gladly answered, her was content: and hereupon they concluded, and were married, by the meanes and helpe of Doctor Faustus, for which hee received a good reward of the Gentleman.

How Doctor Faustus led his friends into his Garden at Christmas, and shewed them many strange sights in his garden. Chap. 51.

IN December, about Christmas in the Citie of Wittenberg, were many young Gentlewomen, the which were come out of the Countrey to make merry with their friends and acquaintance: amongst whome, there were certaine that were well acquainted with Doctor Faustus, wherefore they were often invited as his guests unto him, and being with him on a certaine time after dinner, hee led them into his Garden, where he shewed them all maner of flowers, and fresh hearbs, Trees bearing fruit and blossomes of all sortes, insomuch that they wondered to see that in his Garden should be so pleasant a time as in the mildest of summer: and without in the streetes, and all over the Countrey, it lay full of Snowe and yce. Wherefore this was noted of them as a thing miraculous, each one gathering and carrying away all such things as they best liked, and so departed delighted with their sweete smelling flowers.

How Doctor Faustus gathered together a great armie of men in his extremitie against a Knight that would haue injured him on his journey. Chap 52.

DOctor Faustus travelled towards Eyszleben, and when he was nigh halfe the way, he espied seuen horsemen, and the chiefe of them hee knew to be the knight to whome he had played a jest in the Emperours Court, for he had set a huge payre of Harts hornes upon his head: and when the knight now saw that he had fit opportunitie to be reuenged of Faustus he ran upon him himselfe, & those that were with him, to mischiefe him, intending pitifully to shoot at him: which when Doctor Faustus espied, he vanished away into the wood which was hard by them. But when the Knight perceiued that he was vanished away, he caused

himself to stand still, where as they remayned they heard all manner of warlike instruments of musick, as Drummes, Flutes, Trumpets, and such like, and a certaine troupe of horsemen running towards them. Then they turned another way, and there also were assaulted on the same sort: then another way, and yet they were freshly assaulted, so that which way soeuer they turned themselues, hee was encountred: in so much that when the Knight perceiued that he could escape no way, but that they his enemies layd on him which way soeuer he offered to flie, he tooke a good heart and ranne amongst the thickest, and thought with himselfe better to die than to liue with so great an infamie. Therefore being at hand-blowes with them, hee demaunded the cause why they should so vse them: but none of them would giue him answere, vntill Doctor Faustus shewed himselfe vnto the Knight, where withall they inclosed him round, and Doctor Faustus sayde vnto him, Sir, yeelde your weapon, and your selfe, otherwise it will goe hardly with you. The Knight that knew none other but that he was inuironed with an hoast of men, (where indeede they were none other than Diuels) yeelded: then Faustus tooke away his sworde, his piece, and horse, with all the rest of his companions. And further hee said vnto him, Sir, the chiefe Generall of our armie hath commaunded to deale with you according to the lawe of Armes, you shall depart in peace whither you please: and then he gaue the Knight an horse after the maner, and set him thereon, so he rode, the rest went on foote vntill they came to their Inne, where being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almost suncke and drowned, but he escaped: and comming home, the Knight perceiued his Page to be myred & on foote, asked where his horse was become? Who answered that he was vanished away: which when the Knight heard, he said, of a truth this is Faustus his doing, for he serueth me now as he did before at the Court, only to make me a skorne and a laughing stock.

How Doctor Faustus caused Mephostophiles to bring him seuen of the fayrest women that he could finde in all those countries he had trauailed in, in the 20. yeare. Chap. 33.

When Doctor Faustus called to minde, that his time from day to day drew nigh, hee began to liue a swinish and Epicurish life, wherefore he commaunded his Spirit Mephostophiles, to bring him

seuen of the fayrest women that he had seene in all the time of his trauell which being brought, first one, and then another; he lay with them all, insomuch that he liu'd with them so well, that he continued with them in all manner of loue, and made them to trauell with him in all his iourneies. These women were two Netherlanders, one Hungarian, one English, two Walloons, one Franckfurter: and with these sweete personages he continued long, yea euen to his last ende.

How Doctor Faustus found a masse of money when hee had consumed 22. of his yeares. Chap. 54.

TO the ende that the Diuell would make Faustus his onely heire, he shewed vnto him where he should get any finde a mighty huge masse of money, and that hee should haue it in an olde Chappell that was fallen downe, halfe a mile distant from Wittenberg, there hee bade him to dig and he should finde it, the which he did, and hauing digged reasonable deepe, hee saw a mighty huge serpent, the which lay on the treasure it selfe, the treasure it selfe lay like an huge light burning: but Dr. Faustus charmed the serpent that he crept into a hole: and when he digged deeper to get vp the treasure, he found nothing but coles of fire: there also he heard and saw many that were tormented, yet notwithstanding he brought away the coles, and when he was come home, it was all turned into siluer and gold, as after his death was found by his seruant, the which was almost a hundred thousand gilders.

How Doctor Faustus made the Spirit of fayre Helena of Greece his own Paramour and bedfellow in his 23. yeare. Chap. 55.

TO the ende that this miserable Faustus might fill the lust of his flesh, and liue in all manner of voluptuous pleasures, it came in his minde after he had slept his first sleepe, in the 23. yeare past of his time, that he had a great desire to lie with fayre Helena of Greece, especially her whom he had seene and shewed vnto the students of Wittenberg, whereupon he called vnto him his Spirit Mephostophiles, commanding him to bring him the fayre Helena, whom he also did: whereupon he fell in loue with her, & made her his common Concubine & bedfellow, for she was so beautifull and louely of a peece, that he could not be one

houre from her, if she should therefore haue suffered death, shee had so stolne away his heart: and in his seeming, in time she was with childe, and in the end brought him a man childe, whome Faustus named Iustus Faustus: this childe taught Doctor Faustus many things that were to come; and what strange matters were done in forraine countries: but in the end when Faustus lost his life, the mother and the childe vanished away both together.

How Doctor Faustus made his Will, in the which he named his seruant Wagner to be his heire. Chap. 56.

DOctor Faustus was now in his 24. and last yeere, and hee had a pretty stripling to his seruant, the which had studied also at the Vniuersitie of Wittenberg; this youth was very well acquainted with his knaueries and sorceries, so that hee was hated as well for his owne knaueries, as also for his masters: for no man would giue him entertainement into his seruice, because of his vnhappines, but Faustus: this Wagner was so well beloued with Faustus, that hee held him as his sonne: for vnto what hee would his master was alwayes therewith well content. And when the time drewe nigh that Faustus should end, hee called vnto him a Notary and certaine maisters, the which were his friends and often conuersant with him, in whose presence he gaue this Wagner his house and Garden. Item, hee gaue him in ready money 1600. gilders. Item, a Farme. Item, a gold chayne, much plate, and other houshold stuffe. This gaue he al to his seruant, and the rest of his time he meant to spend in Iunes and Students company, drinking and eating, with other Iollities: and thus he finished his Will for that time.

How Doctor Faustus fell in talke with his seruant touching his Testament, and the couenants thereof. Chap. 57.

NOw when this Will was made, Doctor Faustus called vnto him his seruant, saying: I haue thought vpon thee in my Testament, for that thou hast beene a trusty seruant vnto me and a faithfull, and hast not opened my secrets: and yet further (sayd he) aske of me before I die what thou wilt, and I will giue it vnto thee. His

seruaunt rashly answered, I may you let mee haue your cunning. To which Doctor Faustus answered, I haue giuen thee all my bookes, vpon this condition, that thou wouldst not let them bee common, but vse them for thine owne pleasure, and studie carefully in them. And doest thou also desire my cunning? That maiest thou peraduenture haue, albeit thou loue and peruse my bookes well. Further (sayd Doctor Faustus) seeing that thou desirest of me this request, I will resolue thee: my spirit Mephostophiles his time is out with me, and I haue nought to commaund him as touching thee, yet will I helpe thee to another, if thou like well thereof. And within three dayes after he called his seruant vnto him, saying: art thou resolued? wouldst thou verily haue a Spirit? Then tell me in what maner or forme thou wouldst haue him? To whome his seruant answered, that hee would haue him in the forme of an Ape: whereupon presently appeared a Spirit vnto him in maner and forme of an Ape, the which leaped about the house. Then sayd Faustus, see, there hast thou thy request, but yet he will not obey thee vntill I be dead, for when my Spirit Mephostophiles shall fetch me away, then shal thy Spirit be bound vnto thee, if thou agree: and thy Spirit shalt thou name Akercocke, for so is he called: but all this is vpon condition that thou publish my cunning, and my merry conceits, with all that I haue done (when I am dead) in an history: and if thou canst not remember all, thy Spirit Akercocke will helpe thee: so shall the great actes that I haue done be manifested vnto the world.

How Doctor Faustus hauing but one moneth of his appointed time to come, fell to mourning and sorrowe with himselfe for his diuelish exercise. Chap. 58.

TIme ranne away with Faustus, as the houre glasse, for hee had but one moneth to come of his 24. yeares, at the end whereof he had giuen himselfe to the Diuell body and soule, as is before specified. Here was the first token, for he was like a taken murtherer or a theefe, the which findeth himselfe guiltie in conscience before the Iudge haue giuen sentence, fearing euery houre to die: for hee was grieued, and wayling spent the time, went talking to himselfe, wringing of his hands, sobbing and sighing, hee fell away from flesh, and was very leane, and kept himselfe close, neither could he abide to see or heare of his Mephostophiles anymore.

How Doctor Faustus complayned that hee should in his lusty time and youthful yeares die so miserably. Chap. 59.

This sorrowfull time drawing neere so troubled Doctor Faustus, that he began to write his minde, to the ende he might peruse it often and not forget it, and is in maner as followeth.

Ah Faustus, thou sorrowful and wofull man, now must thou goe to the damned company in vnquenchable fire, whereas thou mightest haue had the ioyfull immortalitie of the soule, the which thou now hast lost. Ah grosse vnderstanding and wilfull will, what seazeth on my limmes other than a robbing of my life? Bewayle with me my louing & healthfull body, wit and soule, bewayle with me my senses, for you haue had your part and pleasure as well as I. Oh enuie and disdaine, how hast you crept both at once into me, and now for your sakes I must suffer all these torments? Ah whither is pitie and mercy fled? Vpon what occasion hath heauen repayed me with this reward by sufferance to suffer me to perish? Wherefore was I created a man? The punishment that I let prepared for me of my selfe now must I suffer. Ah miserable wretch, there is nothing in this world to shew me comfort: then woe is me, what helpeth my wayling.

Another complaint of Doctor Faustus. Chap. 60.

Oh poore, wofull and weary wretch: oh sorrowfull soule of Faustus, now art thou in the number of the damned, for now must I waite for vnmeasurable paynes of death, yea far more lamentable than euer yet any creature hath suffered. Ah senceles, wilful & desperate forgetfulnesse! O cursed and vnstable life! O blinde and vncareleste wretch, that so hast abused thy body, sence and soule! O foolish pleasure, into what a weary labyrinth hast thou brought mee, blinding mine eyes in the clearest day? Ah weake heart! O troubled soule, where is become thy knowledge to comfort thee? O pitifull wearines! Oh desperate hope, now shall I neuer more be thought vpon! Oh, care vpon carefulnesse, and sorrowes on heapes: Ah grieuous paynes that pearce my panting heart, whom is there now that can deliuer me? Would God that I knew where to hide me, or into what place to creepe or flie? Ah woe, woe is me, be where I will, yet am I taken. Here with poore

Faustus was so sorrowfully troubled, that he could not speake or utter his minde any further.

How Doctor Faustus bewayled to thinke on Hell, and of the miserable paynes therein prouided for him.

NOw thou Faustus, damned wretch, howe happy were thou if as an vnreasonable beast thou mightest die without soule, so should'st thou not feele any more doubts? But nowe the diuell will take thee away both body and soule, and set thee in an vnspeakable place of darkenesse: for although others soules haue rest and peace, yet I poore damned wretch must suffer all manner of filthy stench, paines, colde, hunger, thirst, heate, freezing, burning, killing, gnashing, and all the wrath and curse of God, yea all the creatures that God hath created are enemies to mee. And now too late I remember that my Spirit Mephostophiles did once tell mee, there was a great difference amongst the damned, for the greater the sinne, the greater the torment: for as the twigges of the tree make greater flame than the trunke thereof, and yet the trunke continueth longer in burning; euen so the more that a man is rooted in sinne, the greater is his punishment. Ah thou perpetuall damned wretch, now art thou throwne into the euerlasting fiery lake that neuer shall be quenched, there must I dwell in all manner of wayling, sorrow, misery, payne, torment, griefe, howling sighing, sobbing, blubbering, running of eies, stinking at nose, gnashing of teeth fearce to the eares, horror to the conscience, and shaking both of hand and foote. Ah that I could carry the heauens on my shoulders, so that there were time at last to quit me of this euerlasting damnation! Oh who can deliuer me out of these fearful tormenting flames, which I see prepared for me? Oh there is no helpe, nor any man that can deliuer me, nor any wayling of sins can help me, neither is there rest to be found for me day nor night. Ah wast me, for there is no help for me, no shield, no defence no comfort. Where is my bold knowledge dare I not trust: and for a soule to God wards that haue I not, for I shame to speake vnto him: if I doo, no answere shall be made me, but hee will hide his face from me, to the end that I should not beholde the ioyes of the chosen. What meane I then to complaine where no helpe is? No, I know no hope resteth in my groanings. I haue desired that it should bee so, and God hath sayd Amen to my misdoings: for now I must haue shame to comfort me in my calamities.

Here

Here followeth the miserable and lamentable ende of Doctor Faustus,
by the which all Christians may take an example and warning.
Chap. 62.

IN the 24. yeare Doctor Faustus his time being come, his Spirit appeared vnto him, giuing him his vayting againe, and commaunding him to make preparation, for that the diuel would fetch him against a certaine time appointed. D. Faustus mourned and sighed wonderfully, nay neuer went to bed, nor slept winke for sorrow. Wherefore his Spirit appeared againe, comforting him, and saying: Why Faustus, be not thou so cowardly minded: for although that thou lesest thy body, it is not long vnto the day of Iudgement, and thou must die at the last, although thou liue many thousand yeares. The Turkes, the Iewes, & many an vnchristian Emperour, are to the same condemnation: therefore (my Faustus) be of good courage, and become discomforted, for the diuel hath promised that thou shalt not be in paines as the rest of the damned are. This and such like comfort he gaue him, but he takes him false, and against the saying of the holy Scriptures. Per Dominum Faustus that had vnder other expectation but to pay his debts with his shifting, went on the same day that his Spirit sayd the diuel would fetch him, vnto his trusty and dearest beloued brethren and companions, as Maisters, and Batchelers of Arte, and other Students, vnto the which he had often visited him at his house in merriments: these he entreated that they would walke into the Village called Rimlich, halfe a mile from Wittenberg, and that they would there take with him for their repast part of a small banquet, the which they all agreed vnto: so they went together, and there held their dinner in a most sumptuous manner. Doctor Faustus with them (dissemblingly) was merry, but not from the heart: wherefore he requested them that they would also take part of his rude supper: the which they agreed vnto: for (quoth hee) I will tell you what is the Virtuters due: and when they sleepes (for drinke was in their heeds) then Doctor Faustus payed and discharged the shot, and bound the Students and the Maisters to go with him into another roume, for he had many wonderfull matters to tell them: and when they were entred the roume as he required, Doctor Faustus sayd vnto them as hereafter followeth.

As

An Oration of Faustus to the Students. Chap. 63.

MY truely and welbeloued friends, the cause why I haue inuited you into this place is this: Forasmuch as you haue knowne me this many yeares, in what maner of life I haue liued, practising al maner of coniurations and wicked exercises, the which I haue obtayned through the helpe of the diuel, into whose diuelish fellowship they haue brought me, the which hée the like Arte and practise, hyred by the detestable prouocation of my flesh, my stiffe necked and rebellious will, with my filthy infernall thoughts, the which were euer before me, pricking mee forward so earnestly, that I must perforce haue the consent of the diuell to ayde me in my deuises. And to the end I might the better bring my purpose to passe, to haue the Diuels ayd and furtherance, which I neuer haue wanted in mine actions, I haue promised vnto him at the ende and accomplishing of 24. yeares, both body and soule, to doe therewith at his pleasure: and this day, this diuell hath those 24. yeares are fully expired, for night beginning my hower-glasse is at an end, the direfull finishing whereof I carefully expect: for out of all doubt this night hee will fetch mee, to whome I haue giuen my selfe in recompence of his seruice, both body and soule, and therewithall confirmed writings with my proper blood. Now haue I called you my welbeloued Lords, friends, brethren, and fellowes, before that fatall houre to take my friendly farewell, to the end that my departing may not hereafter be hidden from you, beseeching you herewith courteous, and louing Lords and brethren, not to take in euil part anything done by mee, but with friendly commendations to salute all my friends and companions whereseeuer: desiring both you and them, if euer I haue trespassed against your minds in any thing, that you would all heartily forgiue me: and as for those lewd practises the which this full 24. yeares I haue followed, you shall hereafter finde them in writing: and I beseech you let this my lamentable ende to the residue of your liues bee a sufficient warning, that you haue God alwayes before your eies, praying vnto him that he would euer defend you from the temptation of the diuell, and all his false deceipts, not falling altogether from God, as I wretched and vngodly damned creature haue done, hauing denied and defied Baptisme, the Sacraments of Christs body, God himselfe, all heauenly powers, and earthly men, yea, I haue denied such a God, that desireth not to haue me lost. Neither les the

euill fellowship of wicked companions mislead you as it hath done me: visit earnestly and oft the Church, warre and strive continually against the Diuell with a good and stedfast beliefe on God, and Jesus Christ, and vse your vocation in business. Lastly, to knitte vp my troubled Oration, this is my friendly request, that you would to rest, & let nothing trouble you: also if you chance to heare any noise, or rumbling about the house, be not therwith afrayd, for there shal no euil happen vnto you: also I pray you arise not out of your beds. But aboue all things I intreate you, if you hereafter finde my dead carkasse, conuay it vnto the earth, for I dye both a good and bad Christian; a good Christian, for that I am heartely sorry, and in my heart alwayes praye for mercy, that my soule may be deliuered: a bad Christian, for that I know the Diuell will haue my bodie, and that would I willingly giue him so that he would leaue my soule in quiet: wherefore I pray you that you would depart to bed, and so I wish you a quiet night, which vnto me notwithstanding will be horrible and fearefull.

This Oration or declaration was made by Doctor Faustus, & that with a hearty and resolute minde, to the end hee might not discomfort them: but the Students wondered greatly thereat, that he was so blinded, for knauery, coniuration, and such like foolish things, to giue his body and soule vnto the diuell: for they loued him entirely, and neuer suspected any such thing before he had opened his mind to them: wherefore one of the sayd vnto him; ah, friend Faustus, what haue you done to conceale this matter so long from vs, we would by the help of good Diuines, and the grace of God, haue brought you out of this net, and haue torne you out of the bondage and chaynes of Sathan, whereas now we feare it is too late, to the vtter ruine of your body and soule? Doctor Faustus answered, I durst neuer doo it, although I often minded, to settle my selfe vnto godly people, to desire counsell and helpe, as once mine olde neighbour counsailed mee, that I should forbid his learning, and leaue all my coniurations, yet when I was minded to amend, and to followe that good mans counsell, then came the Diuell and would haue had me away, as this night he is like to doe, and sayd as soone as I turned againe to God, hee would dispatch mee altogether. Thus, euen thus, (good Gentlemen, and my deare friends) was I inthralled in that Satanicall band, all good desires drowned, all pietie banished, all purpose of amendment vtterly exiles, by the eye-anoying threatnings of my deadly enemy. But when the Students heard his words, they gaue him counsaile to doo naught else but call vpon God, desiring

him

him for the loue of his sweete Sonne Iesus Christes sake, to haue mercy vpon him, teaching him this forme of prayer. O God bee mercifull vnto me, poore and miserable sinner, and enter not into iudgement with me, for no flesh is able to stand before thee. Although, O Lord, I must leaue my sinfull body vnto the Diuell, being by him deluded, yet thou in mercy mayest preserue my soule.

This they repeated vnto him, yet it could take no holde, but euen as Caine he also said his sinnes were greater than God was able to forgiue; for all his thought was on his writing, he meant he had made it too filthy in writing it with his owne blood. The Students & the other that were there, when they had prayed for him, they wept, and so went forth, but Faustus tarryed in the hall: and when the Gentlemen were laid in bed, none of them fully sleepe, for that they attended to heare if they might be privy of his ende. It happened between twelue and one a clock at midnight, there blewe a mighty storme of winde against the house, as though it would haue blowne the foundation therof out of his place. Hereupon the Students began to feare, and got out of their beds, comforting one another, but they would not stirre out of the chamber: and the Host of the house ran out of doores, thinking the house would fall. The Students lay where vnto that hall wherein Doctor Faustus lay, and they heard a mighty noyse and hissing, as if the hall had beene full of Snakes and Adders: with that the hall doore flew open wherein Doctor Faustus was, then he began to crie for helpe, saying: murther, murther, but it came forth with halfe a voyce hallowly: shortly after they heard him no more. But when it was day, the Students that had taken no rest that night, arose and went into the hall in the which they left Doctor Faustus, where notwithstanding they found no Faustus, but all the hall lay bespinckled with blood, his braines cleauing to the wall: for the Diuel had beaten him from one wall against another, in in one corner lay his eyes, in another his teeth, a pitifull and fearefull sight to beholde. Then began the Students to bewayle and weepe for him, and sought for his body in many places: lastly they came into the yarde where they found his bodie lying on the horse dung, most monstrously torne, and fearefull to beholde, for his head and all his ioynts were dasht in peeces.

The forenamed Students and Maisters that were at his death, haue obtained so much, that they buried him in the Village where he was so grieuously tormented. After the which, they returned to Wittenberg, & comming into the house of Faustus, they found ỹ seruant of Faustus very sad,

[illegible] they opened all the matter, who tooke it exceeding heauily. There found they also this history of Doctor Faustus noted, and of him written as is before declared, all saue only his ende, the which was after by the students thereto annexed: further, what his seruant had notes thereof, was made in another booke. And you haue heard that he held by him in his life the Spirit of faire Helena, the which had by him one sonne, the which he named Iustus Faustus, euen the same day of his death they vanished away, both mother and sonne. The house before was so darke, that scarce any body could abide therein. The same night Doctor Faustus appeared vnto his seruant lively, and shewed vnto him many secret things the which hee had done and hidden in his life time. Likewise there were certaine which saw Doctor Faustus looke out of the window by night as they passed by the house.

And thus ended the whole history of Doctor Faustus his coniuration, and other actes that he did in his life; out of the which example euery Christian may learne, but chiefly the stiffe-necked and high minded, whereby learne to feare God, and to be careful of their vocation, and to haue no fellowship with all diuelish workes, as God hath most precisely forbidden, to the end we should not inuite the diuell as a guest, nor giue him place as that wicked Faustus hath done: for here we haue a fearefull example of his writing, promise, and vow, that we may remember him: that we goe not astray, but take God alwayes before our eies, to call vpon him, and to honour him all the dayes of our life, with hearty and true prayer, and with all our strength and loue to glorifie his holy name, helping the Diuell [illegible] to the end we may receiue [illegible] Iesu Christ. Amen, Amen, that doe I beg [illegible] euery Christian heart, and Gods name be glorified. Amen.

FINIS.

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